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Volume LXXVIII

Boston Thursday 19 October 1893

Number 42

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S reapers, weary of the day,
Turn homeward at the tide of night,

Their faces quiet in the gray
Of restful evening's softening light,
Their wistful eyes turned wide and calm
Toward some dear spot where kindred wait,
Some simple homestead on the farm
With blossoms nodding at its gate;
So oftentimes my spirit turns
Toward God, my peace, my eventide,
While every thought within me yearns
For rest and quiet at His side.

I've heard the songs that minstrels sing
Of fadeless morns that wreath God's brow,
The beauteous light of endless spring
Before whose beams archangels bow;
But let me lift my simple strain
To tell the weary in life's way
How in God's nature there remain
Hushed evenings holy as the day—
Dear, restful shades that know no care,
Secluded calms for refuge given,
To which the weary may repair
Like reapers turning home at even.

Yea, unto me, in God there shines
Not only sun, but evening star;
Light softened where the soul inclines
To rest where evening's shadows are.
It may be endless morning springs
Beyond yon heavenly gates impeared,
But, ah! the shadow of God's wings
Is needed by this weary world.
We love His day, His living light,
But that dear eve we cannot spare
Till we have no more need that night
Should close our eyes to heal our care.

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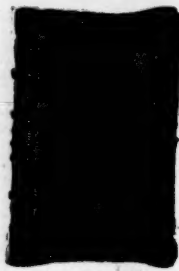
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THE newspapers chronicle from time to time, with suitable expressions of gratitude, the gifts of money for public religious and charitable enterprises, and these signify deep and noble interest in the welfare of mankind. Less often, however, are noted the gratuitous labors of good men for the same enterprises, whose value is hardly to be measured by money. We are reminded of this by the withdrawal last week of Mr. Elbridge Torrey from the Prudential Committee of the American Board. For seventeen years, although he has been burdened all that time with large private business interests, he has given hours of service almost daily to the board. The administration of a society distributing three-fourths of a million of dollars a year throughout twenty missions without the loss of a dollar and with a wisdom which no one questions has been due in no small degree to Mr. Torrey's patient study of the fields and business sagacity. He mentions in his letter other laymen with whom he has been associated whose names are gratefully remembered for similar services—Ezra Farnsworth, Alpheus Hardy, Russell Bradford and Abner Kingman—men whose lives have made richer not only Boston but the whole world. Does not the mention of these noble names raise the pregnant question, Where are the young business men who are to take their places? Does it not quicken the ambition of young men to gain a place in such a roll of honor?

A pastor of one of our largest churches, with nearly 2,000 members, who is constantly called on for public duties beyond his parish, had felt it impossible for him to make pastoral calls. He has long been used to insist that his one business is in the pulpit. Last January, however, he resolved to make the experiment of visiting his people. He publicly announced each Sunday on what streets he would call during the week. Within six months he made nearly 1,000 pastoral calls, with so great advantage, as he believes, both to himself and to his people, that he is determined to continue the practice. He has discovered that their affection for him is greater than he had supposed, and he as heartily returns it. He has gained a new knowledge of their feelings, temptations and needs, and, in consequence, a new power in preaching and a new sense of the greatness of the work of the preacher and pastor. They have gained a new interest in their pastor, now that they have seen him out of the pulpit and in their homes, and a new interest in co-operating with him in their common work. The increase in additions is marked at every communion, and the autumn opens with great promise. The experience of this pastor, whose name may be found in the list of the Congregational ministers of Brooklyn, will be of interest to many others who are

considering how they can best direct their energies to the work of the season just begun.

Few churches in whose pews family groups are the exception can have an encouraging prospect of growth. We have noticed sometimes that the audiences of churches which were once strong but are now declining are composed almost entirely of adults. There is a noticeable absence of that cheerful family life which makes the church homelike. No pastor is likely to remain long in such a place. If he does, he is not likely to be desired or to preach winning sermons. Dr. Bushnell once said of such churches: "God's world contains grown-up people and children together. Our world contains grown-up people only. And preaching only to these, who are scarcely more than one half the number, it is much as if we were to set ourselves to preaching only to bachelors. We dry up in this manner and our thought withers in a certain pomp and pretense which is hollow and not gospel." Some churches which have thin audiences and mourn because people do not attend need not go beyond their own homes to fill the house and to make it a far greater inspiration to the preacher. Let the pastor often pray for a special blessing on worshipping families and express his appreciation of those who bring all their households to the public service.

THE RESULT AT WORCESTER.

In our issue of two weeks ago we expressed the conviction that two things must be done at the meeting of the American Board at Worcester in order to restore to it peace and prosperity. The first was "the appointment of Mr. Noyes, unencumbered by any reference to the past misunderstandings between himself and the Prudential Committee." The second was "such a change in the Prudential Committee and officials that the domination which now controls it shall be ended." We believed that we were interpreting the demands of the churches. These two things have been happily accomplished, the first by the vote of the board with the overwhelming majority of 106 to twenty-four to request the committee to appoint Mr. Noyes; the second by the withdrawal of their names as candidates for re-election by Rev. Dr. A. C. Thompson and Mr. Elbridge Torrey of the Prudential Committee and Rev. Dr. E. K. Alden, the home secretary. Of the committee as now constituted, it having been enlarged to fifteen, seven, a majority of its working force, are new members.

This result is the more satisfactory because it is not the triumph of a party but practically the deliberate judgment of the entire board. President Storrs declared his hearty concurrence with its action, and we have already been assured by some of those

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who voted with the minority that they are satisfied with the result. It has been made evident that the division in the board and among the churches over the Noyes case has been largely due to misapprehension or a lack of information. A committee of fifteen, wisely selected by the president, representing all shades of opinion, with only those facts before it concerning Mr. Noyes and his work which had been in the possession of the Prudential Committee, after careful consideration unanimously decided that he ought to be appointed; and to this decision, after ample time for debate, more than four-fifths of the board agreed. The harmony and good feeling with which the result was reached we believe was in answer to earnest prayers which had gone up from many hearts throughout this and other lands.

The board expressed by formal resolutions, in which we are sure the churches will agree, high respect and esteem for the three brethren who felt that they could not conscientiously longer remain in its service and carry out its will. The board and the churches owe to them a large debt of gratitude for the faithful, able and self-denying labors they have rendered for a long period of years. We do not know that the record of Dr. Thompson is paralleled in the history of missions. For forty-four years he has been officially connected with the American Board and his name and labors are known wherever throughout the world the work of the board has been done. Dr. Alden's service has covered nearly a quarter of a century, and Mr. Torrey's has extended over seventeen years. Nor has the board less reason to be grateful that, when they saw that their convictions were no longer in accord with it and with our churches as to matters which have occasioned differences, they have declined to continue to hold their official positions.

Other important changes, unanimously adopted by the board, will tend to bring it into closer connection with the churches and to prevent in the future such unfortunate differences as have hindered its prosperity in recent years. These are the prospective enlargement of the board to 350 members, the continuance of the plan of nominating members by State bodies, the increase of the Prudential Committee to fifteen, to be chosen annually in classes for three years each, with limit to continuous membership more than nine years.

The action at Worcester does not imply any change in the doctrinal basis of the board. We are not aware that such a change is desired by any of its members. Past instructions have not been rescinded, but a new committee has been appointed to interpret them. The Prudential Committee as now constituted is composed of men of conservative tendencies, and no one of them, so far as we know, has ever advocated any doctrinal change in the position of the board. This action is a change to this extent, that it is an assurance to young men and women desiring to apply for missionary service that they will be received, not with suspicion that they may harbor heretical views which must be searched out and which, if found and exposed, will bring them into discredit, but with fraternal expectation that they are sound in their faith and impelled by the one

overmastering purpose to give their lives to preach in heathen lands the gospel of Christ. We think it is also an assurance that if any young man who seeks to go as a missionary cherishes views which would introduce division into the board, views which he feels called on to proclaim as a part of the gospel, no service which he might render as a missionary would offset the injury he would do by pressing his application for appointment.

Past differences, we hope and believe, were finally put aside at Worcester, and that by no triumph of a party. Certainly the appointment of Mr. Noyes, on which the whole issue turned, was not secured only by the votes of those who have been called liberals. Many of the most pronounced conservatives, such as ex-President Bartlett, Drs. Plumb, Leavitt and Virgin, who have written and spoken most earnestly against the appointment, voted in the affirmative. The board is practically united in approval of the result at Worcester.

It is united, also, in facing the very grave financial problem now before it, to which it must give its undivided attention. The new Prudential Committee will have at once to consider how to raise \$250,000, in addition to the amount raised last year, in order to maintain the missions without enlargement and to pay the debt of \$88,000. The committee will be painfully oppressed by the pleas of missionaries who cannot bear to see the fruits of their life labors wiped out by the withholding of funds which, stinted as they have been, they have been accustomed to receive. In this time of trying need they will have, we are sure, the sympathy and support of all our pastors and churches. The meeting at Worcester, last Friday morning—when those who had been opposed to one another in opinion as to the former policy of the committee pleaded with equal earnestness for immediate efforts to pay the debt and declared their purpose to work to do it—was an inspiring reminder of those meetings of other years, almost forgotten; and the uplifting, almost inspired, prayer of Dr. Goodwin at the close brought all hearts still closer together to enter with new zeal on the work which never called so commandingly for support, never promised so glorious triumphs as today.

THE CONTROVERSY REVIEWED.

Now that the long strife in the board seems to have come to a happy termination it is well to glance back at its history and summarize for those who are to come after us the main features of this chapter in Congregational history.

The annual meeting of the board at Portland in 1882 marked the first introduction into the work of the society of the theological differences which have been such a disturbing element ever since. Dr. E. P. Goodwin, the preacher at that meeting, criticised the new theology and declared that it stupefies Christianity and stabs it at home and abroad. Professor Park, who was also at this meeting, expressed his apprehensions regarding the effect of the future probation theory which was then beginning to be broached by the Andover professors. He, we believe, originated the famous expression, "it cuts the nerve of missions." These utterances at Portland were somewhat distasteful to a number present, but did not

give rise to public debate. At the next two annual meetings the subject did not come up, nor did it assume any prominence at the 1885 meeting, which was held in Boston, being the seventy-fifth anniversary of the board, though some persons saw at least a remote allusion to current controversies in the emphasis which Dr. Walker in his sermon laid upon the desirability of carrying a simple gospel to the heathen.

In 1886 at Des Moines the storm which had been gathering broke and the first of several memorable debates took place, the chief participants for the liberals being Prof. Egbert Smyth and his brother, Dr. Newman Smyth, Editor Ward of the *Independent* and Dr. Lyman Abbott, while the champions of the conservative side were President Bartlett, Dr. E. P. Goodwin, Prof. G. N. Boardman and Rev. C. O. Brown. After a spirited discussion the board adopted this now famous resolution, brought forward by the late Rev. A. L. Chapin, D. D.:

The board is constrained to look with grave apprehension upon certain tendencies of the doctrine of a probation after death, which has been recently broached and diligently propagated, that seem divisive and perverse and dangerous to the churches at home and abroad.

In view of those tendencies they do heartily approve of the action of the Prudential Committee in carefully guarding the board from any commitment to the approval of that doctrine, and advise a continuance of that caution in time to come.

This was the last meeting at which President Hopkins presided and his influence, so far as it was exerted, was toward moderation in action in the interests of harmony and of keeping the board from becoming involved in a theological controversy. This Des Moines meeting was notable for the resignation of Alpheus Hardy from membership on the Prudential Committee and the dropping of Professor Smyth. The two vacancies were filled by the election of Rev. E. S. Atwood, D. D., and Rev. C. A. Dickinson. The only grains of comfort which the liberals carried away from this meeting were the resolution instructing the Prudential Committee to consider the expediency in difficult cases of calling a council to pass on the theological soundness of the candidate and the recommendation that the Prudential Committee take up the case of Rev. R. A. Hume of India, referred to the board by the United Church in New Haven, and seek an adjustment of differences. Mr. Hume that summer had made a decidedly liberal after-dinner speech at Andover that had given him considerable celebrity.

The year following the Des Moines meeting was signalized by voluminous discussion of the main subject in the religious press and by a growing warmth of feeling, so that when the board assembled at Springfield in 1887 sharp lines of distinction were drawn. The report of the Prudential Committee adverse to calling councils in mooted cases was adopted by a large majority. The "cases" of that year had been those of Messrs. Noyes, Torrey and Hume and Miss Judson; the former two had been decided unfavorably by the committee and the latter two favorably. The discussion at Springfield ranged around the report of the committee on the home department, and a contest of giants it was before an audience which filled the great City Hall and listened with breathless attention from morning till evening. The notable speeches were those of Drs. Boardman, Taylor, Goodwin and

Pentecost on the one side and Drs. Walker, Fisher, Parker, McKenzie and Rev. G. A. Gordon on the other. The test vote stood ninety-five to forty-three and the Des Moines resolutions were reaffirmed and the Prudential Committee's interpretation of them was accepted. Dr. R. S. Storrs was chosen president of the board and the old officers re-elected, though an opposition ticket was in the field and commanded quite a number of votes.

Not long after the Springfield meeting President Storrs issued his letter of acceptance, which became the generally acknowledged platform of the board, defining the limits within which a candidate might hold the objectionable theory. The Cleveland meeting, in 1888, was a comparatively tame affair, most of the liberals absenting themselves. Close upon it came the ordination of Rev. Mr. Noyes, by the council called by Berkeley Street Church in Boston, and his commission as an independent missionary, after a second rejection by the Prudential Committee. This precipitated a new phase of the contest and made the New York meeting in 1889 a stormy one, with a peaceful conclusion, however, due to President Storrs's recognition of the rights of both wings in the board and the unanimous agreement on their part to go forward together on the basis of his letter of acceptance. Another concession to the dissatisfied minority was the appointment of a committee of nine, of which Dr. Walker was made chairman, to inquire into the methods of administration at the missionary rooms and to recommend any changes.

A few months after the New York meeting Mr. A. S. Covell, an Andover student, who desired appointment and who was thought by very many and by Dr. Storrs himself to come within the lines of his letter, failed to secure it, and the action of the committee increased the general dissatisfaction. The committee of nine, meanwhile, was doing its work thoroughly and brought to the Minneapolis meeting, in 1890, an exhaustive report, the recommendations of which were adopted, the main purport of them being to transfer the examination of missionary candidates from the home secretary to the Prudential Committee and to permit reference by candidates, if they preferred, to creeds of acknowledged weight instead of their own language. Permission was also given to candidates, when brought before the committee, to have their friends present. The party which had been standing for a policy of greater liberty was much encouraged by the result of the Minneapolis meeting.

At Pittsfield in 1891 the troublesome issue did not intrude itself, and the meeting was of the old-fashioned spiritual order. The suppressed feeling, however, due to the conviction on the part of many that the Minneapolis instructions were not being carried out as intended, and that the Mockade of young men had not been raised, came to the surface at Chicago in 1892 in the demand which had been gathering force for several years for a representation of the churches in the constituency of the board, to which it assented in a tentative way. Resolutions practically nullifying the Des Moines and Springfield instructions failed to pass, but the Prudential Committee was instructed to interpret these instructions in a spirit

of liberality as well as faithfulness. The Prudential Committee was requested to reopen the case of Mr. Noyes and "take such action as seemed best for the interests of the Japan Mission." The sensation of the Chicago meeting was the letter of Rev. C. A. Dickinson, resigning his position on the committee. Dr. F. E. Clark, who had been elected in 1888 to succeed Dr. Atwood, deceased, also declined re-election, but his resignation was not accepted. To the vacancy created by Mr. Dickinson's withdrawal Dr. McKenzie was chosen, but in the course of a month he declined the honor in an open letter which was given to the public. This last year in the history of the board, especially since the third rejection of Mr. Noyes, has been marked by numerous public protests against the policy of the committee on the part of individual churches, State associations and ministerial bodies and, last of all, by President Storrs's own statement of the criticisms current against the committee. Thus the situation stood when the members of the board assembled in Worcester.

GOVERNMENT BY THE PEOPLE.

The Massachusetts Democratic and Republican State Conventions adopted in their declaration of principles a plank relating to a matter which was presented to the platform committees of both parties by delegations from the Central Labor Union of Boston. The Democratic declaration was this: "We favor the adoption in this commonwealth of some plan of referendum by which important acts of the Legislature can be submitted to popular vote." The Republican platform favors, "under reasonable restrictions, some proper system of initiative and referendum, especially in such matters as refer to local self-government." This question, including also what is known as the "popular initiative," was presented to the Massachusetts Legislature two or three years ago, but so little support was brought to it that the committee reported adversely, and the report was accepted, without discussion, in both branches of the Legislature.

This revival of the matter and the adoption of the principle of the referendum as a part of the platforms of the great parties of the State shows the vitality of the idea. It is directly in the line of government by the people without the intervention of a representative body such as the Legislature. What is going on in the thoughts of men in Massachusetts is doubtless also the subject of inquiry in communities similarly situated. So it is probable that there will be more discussion in the near future of the principle of direct legislation by the people.

In the republic of Switzerland the principle of popular initiative and of referendum is in successful operation, and it is the success of this form of popular government which has led to the agitation of the question in this country. Upon the petition of a given number of citizens (30,000) the legislative branch of the Swiss Government must consider the subject of the petition, and if it passes that body it is to be referred to the people for approval by majority vote. Thus the initiative of legislation is with the people and the measure is referred to them before it can become operative, instead of be-

coming a law upon its passage by the legislature. Only important matters can practically be thus referred to the people, for if everything were referred which is brought to the consideration of the legislative body the mass of detail and the complication of interests would prevent intelligent and efficient action. Hence this system is impracticable of application to small matters of legislation, but may have a high value for leading questions of public policy.

But this principle is not as new as it appears on its face. It doubtless exists now in every State of the Union. Certainly it is in frequent exercise in Massachusetts. Constitutional amendments cannot be adopted unless they are approved by a majority vote of the people. They must pass two Legislatures by a majority vote in the Senate and two-thirds in the House (of the members present and voting) and then must be submitted to the people. But it is a perfect specimen of referendum. The people pass directly upon what they will have as the fundamental law of the commonwealth. Now it is to be remembered that matters which are in the statutes of some States are in the constitution of others, showing that the popular mind does not draw a sharp distinction between the constitution and the statutes. Hence it is nothing new that proposed legislation should be referred to the people for direct approval by majority vote. In the States thus far it has been held that only matters of the constitutional grade should be thus submitted, but it would not be the exercise of a new function by the people to vote upon measures which were proposed for the statute-book instead of the constitution. So the proposition is not as novel as it appears to be and it is likely that it will be the subject of practical discussion until the popular judgment becomes formed as to the desirability of the proposed change.

Another plank of the Democratic platform which has not yet become a matter for party division, but which contemplates a long step in the direction of popular control, is the following: "We demand the election of United States senators by direct popular vote." This question has been agitated more than that of the referendum, and the attitude of the Senate upon the repeal of the silver purchase law will stimulate the demand for direct popular control of the election of members of the upper branch. The change which is apparently going on regarding the election of senators is the same as that which is already an accomplished fact regarding the election of the President of the United States, except as regards the form of election. As it was the intent of the Constitution to have the Electoral College select the President, and as the function of that college has become formal merely, while the selection is made by the people, so the intent to have senators selected by the comparatively few and well-informed members of the Legislature is being subverted by the assault of the popular will upon this legal formality. In the last election of a United States senator in Massachusetts the Republican members of the House and Senate were largely pledged beforehand by the people themselves to vote for a certain candidate. The issue of the senatorship was settled largely in the caucuses, and the Legislature, as a deliberative

and originating body, had practically nothing to do in line with that function.

Hence both these questions involve the enlargement of the powers of the people upon their legislation and upon the election of public servants. Ever since the contest of the old English barons with the crown there has been a withdrawing of the central power of its prerogatives and a distribution of them wider and wider among the people. This tendency is still going on, as these two incidents prove, and the intelligent student of the times will heed them, and he will also see how urgent is the necessity of an intelligent and virtuous people.

CHRISTIAN CO-OPERATION.

The natural meaning of Christian co-operation is plain. But the term has a broader significance which now more than ever is coming into recognition.

It means the common endeavor of Christians who do not possess precisely similar tastes or abilities and who cannot always work according to the same methods. But they are inspired by the same love. They strive for the same object. They recognize the fact that in this very unlikeness lies an important source of their possible efficiency. They are able to complement and supplement one another. Departments of service for which some are unfitted by nature are congenial and inviting to others. Thus they can co-operate in Christ's name fruitfully.

It means also the fellowship in service of believers who do not believe exactly alike. Probably no two persons, even among those who suppose themselves to hold identical opinions, ever do believe just alike. It is very evident, also, that there may be wide divergences of belief on the part of those who nevertheless can co-operate easily in religious work. We do not see how there can be this advantageous, fruitful co-operation if differences of belief exist concerning the essentials of salvation. But these are few and simple, and those who are at one as to them may labor harmoniously and efficiently without seeing eye to eye about non-essentials.

A common love for Jesus Christ, a common longing to lead sinners to accept His offered mercy and help, a common enthusiasm to illustrate His spirit in helping the needy of every sort—given these and co-operation follows naturally.

THE WEEK IN REVIEW.

In England the Tory journals are citing recent events in our Senate as proof of the failure of the majority to rule in the foremost republic of the world. Ergo, they say, why expect the House of Lords to give way before an assumed desire of the majority of British electors? Judge Cooley of Michigan, one of the most eminent of our constitutional lawyers, says:

If it is true that the majority of the Senate cannot force a vote, a revolution has in some manner been effected in the Government—it is no longer the government our fathers created. I feel humiliated as an American citizen. More than that, I feel robbed of liberties that never have been voluntarily surrendered by the people.

Senator Hoar of Massachusetts, replying with feeling to the assertion of Senator Teller of Colorado that the minority would

persist in using the present Senate rules as weapons for obstruction, said:

There is a more sacred constitutional right than the right of speech, and that is the right, after full and fair and free speech, that the American people should have their way. If the doctrine be true of the senator from Colorado let us shut up our law-books, let us burn our Constitution, let us pull down the flag, for the fundamental thing on which the sacredness, the wisdom, the usefulness, the glory of all these things rest is that the constitutional will of a constitutional majority, constitutionally declared, shall be enacted into the law of a free people.

Here we find unfriendly foreign critics and a patriotic home jurist and legislator voicing accurately the opinion of the vast majority of the citizens of this country as they contemplate the record of the Senate since it met in special session last August. Our correspondent on page 524 records the events of the past week in Washington and hints at the probable outcome. The duty of the hour is obvious. If reform cannot be wrought by strictly parliamentary methods, or if the lack of definite authority in the Constitution is made the excuse for irresolution, then public opinion will approve of some such action as John Quincy Adams took early in the Twenty-sixth Congress, when, after days of delay in organization, he put an end to anarchy by defying precedent and cutting the Gordian knot of red tape with which the House of Representatives was tied, or such resolution as Samuel J. Randall showed in defying the filibusters of the House, who were endeavoring to prevent the creation of the electoral commission. They, as is most interestingly set forth by Prof. James Monroe in the October *Atlantic*, had the letter of the House rules with them, but Speaker Randall had the spirit of the people at his back. Moreover, he had physical courage and an adamant will, qualities that are not over common these days in Washington. The talk of the abolition of the Senate is senseless. It is an integral part of our constitutional fabric, not to be set aside easily, even if ever desired by a majority of the people acting calmly and after repeated grievances. But Senate procedure can and must be reformed, and it is gratifying to see that debate upon methods of reform already has begun.

The representatives of Massachusetts in the House of Representatives, together with Hon. Mr. Hitt of Illinois and Mr. Hooker of Mississippi, have aided Mr. McQueary of Kentucky very much during the past week in passing his bill which amends the Geary exclusion law, modifying its worst features. Messrs. Morse, Draper and Everett have shown respect for the work of Christian missionaries in China, which Mr. Geary despises, and they have defended the right of Christians of every name to express by petitions their solicitude for their agents in China, and the imperative duty of so legislating here that the work of decades in China may not be undone. Moreover, they have asserted, what is unquestionably true, that New England desires restriction of immigration to be based on other grounds than mere race prejudice, and will only approve a standard of restriction that is as applicable to Boston and New York as to San Francisco.

The murder of the A. M. A. missionary, Rev. H. R. Thornton, Aug. 19, at Point

Prince of Wales, Alaska, it is hoped will be thoroughly investigated. If it is true, as Mr. Thornton wrote to several friends in New England but a few days before he was murdered, that "the killing of thirteen natives by whalers is the cause of our troubles. Capt. M. A. Healy of the United States cutter, Bear, the only officer of the law in this section, refuses to protect us and banish the offenders. Law is necessary to civilize our people, as well as to keep us from being murdered. Please use all your influence and bring it to bear at Washington to secure us justice and protection," then the conduct of Captain Healy needs to be investigated. According to reports sent to Washington by Captain Healy, the murderers were well-known thieves, their motive was plunder and the natives, as soon as they heard of the murder, avenged the death of the missionary, to whom they were attached, by capturing and killing two of the three murderers. It is said that Mr. Thornton was not popular, that he was severe and imperious and hence incurred enmity. This, even if true, does not alter the fact that he deserved such protection as is the right of an American citizen, and if he did not get it from Captain Healy then that fact should be made public and adequate punishment meted out.

The annual gathering of the friends of the Indian at Lake Mohonk last week, as usual, called together the best friends of that race—men and women who are experts and have demonstrated their loyalty by sacrifices of time and strength. Space fails to mention the names of attendants or all the questions discussed. From reliable sources of information it seems that just now the great incubus is the betrayal of the work by the administration into the hands of politicians. Already of fifty-seven Indian agents forty-four have been removed for reasons that the Indian Rights Association believe to be inconsequential and inconsistent with the maintenance of a good service. There are differences of opinion as to the appointment of army officers as Indian agents, men from the ranks, like General O. O. Howard and Captain Pratt, disapproving, unless a separate class of officers is set apart for that service. The workings of the allotment law already show that there must not be haste in forcing the Indians to take up land in severalty, and that when they do immediately serious educational problems arise.

In obedience to conscience and devotion to principles all but one of the religious denominations have refused to accept further governmental aid for their Indian schools. The first year of abstinence from government funds happens to synchronize with a year of financial stress. Hence there are large deficits in denominational treasuries and a wish in some quarters that severance from the government had been deferred. Each year the result of the deliberations of the Mohonk Conference is crystallized into a platform, the demands of which this year read as follows:

First: The extension of the rules or the principles of civil service so as to remove utterly from party politics the appointment of Indian agents, allotment agents and inspectors.

Second: Appropriations sufficient to equip and maintain a system of schools adequate to provide for all Indian children of school age not otherwise provided for, and compulsory

attendance of children at these or other schools.

Third: The protection of Indian trust funds against unjust claims, and their expenditure, so far as possible, for the education and civilization of the Indians.

Fourth: The breaking up of the reservations as rapidly as the interests of the Indians will allow and the incorporation of the Indian in the mass of American cities.

Fifth: Due provision made by congressional appropriations or from trust funds for the maintenance of legal protection for schools, roads or other public burdens in counties where Indians have received allotments of lands which, by protected Indian title, are exempt from taxation, in order that no unjust burden may be put upon other resident citizens of these counties.

Justice Harlan of the Supreme Court, one of the members of the Bering Sea arbitration tribunal, is reported to have said just before leaving England the other day that he does not believe that England and the United States will ever war again, nor even ask representatives of other nations to arbitrate between them, but will empower representative members of their highest courts to determine questions of equity and justice. That such a man should hazard such a prophecy is significant and indicative of the growth of peace sentiment. But it will not do to limit this development of peace sentiment to Anglo-Saxon peoples. Continental Europeans, especially the taxpayers and the artisans, are fast swaying around to the same standpoint and articulating their hopes. Witness the declarations of the socialists at their recent international congress in Zurich. In South America, also, the same spirit is present, President Cleveland having just consented to serve as arbitrator in boundary dispute between Bolivia and Brazil; and the interminable feuds between the nations of Central America may soon cease, federation being urged by their wisest and most influential men. In view of these facts it seems both timely and a fitting climax to the great exhibition of the triumphs of peace and industry at Chicago that the representatives of all nations there gathered, together with the officials of the fair and many distinguished citizens of this country, should do as they have, *viz.*, petition the governments of the world that they "agree by mutual treaties to submit for settlement by arbitration all such international questions and differences as shall fail of satisfactory solution by peaceful negotiations."

Though the efforts of the mayors of the four great English manufacturing towns did not succeed in settling the great colliery strike, the employers rejecting their proposed scale of wages, nevertheless there has been an improvement in the situation during the week past, many of the collieries being opened by the owners at the old rates instead of at the proposed reduced rates. Thus an output of coal has begun that will lower prices for the English consumers, and some of the wages earned by the colliers at work will flow into the treasury of the federation and enable those still on the strike to effect their purpose possibly. Harold Frederick claims that the strike is over and that the employes have won, and he attributes much of the glory of the victory to the aid of the London *Daily Chronicle* and the popular fund it started and developed to aid the colliers. The appointment of Lord Elgin as viceroy of India puts an inexperienced son of a distinguished man in a position of vast responsibility at a critical time in In-

dia's history. That Mr. Gladstone has not retained or won the confidence of the Parnellite faction in Ireland is evident from John Redmond's latest speech in Dublin on the anniversary of Parnell's death. He says he believes that the cause of home rule for Ireland within two years has undergone "a fatal change," that it is now hung up by the Liberal party, that the next session is to be a session of legislation for England. If this be so, he says Mr. Gladstone can no longer command the Irish votes and then where will be his majority? The importance of this declaration depends altogether upon Mr. Redmond's authority to speak for Irish factions other than his own.

The Russian fleet has arrived in the harbor of Toulon and the officers and crews have been feted, wine and deified as only the effervescent French populace can do it. That the event means as much as the most sanguine Frenchman would interpret it to mean is doubtful. It may or may not mean that Russia is bound by explicit promises to aid France, and *vice versa*, in standing off the Triple Alliance. If the rumored grant by France of a Russian naval station in the Mediterranean should prove to be true, then scarcely any other inference could be put upon such a significant act than that there was the most thorough understanding between the republic and the czar. But the establishing of such a station would mean much more than this. It would mean much to Italy, Turkey and England. Never were republican institutions more thoroughly rooted in France than today. Carnot and his ministry in the next national legislature will have a support unknown by previous administrations. This means much should war be courted or come to pass. Spain as yet has not secured from the Sultan of Morocco the indemnity she demands for the recent shedding of Spanish blood by the Moors at Melilla, and the Moors are still sullenly massed about that coast town eager to meet the troops that Spain has sent to enforce her claims if necessary.

The Austrian dynasty, wisely recognizing that it is better to lead rather than be led in electoral reform, has formulated a bill for extending the suffrage in that heterogeneous empire, which bill was introduced in the Reichsrath last week by the president of the ministry, Count von Taaffe. This move has made a profound impression not only in Austria but in Germany. It is both clever as tactics and wise as statecraft. It pleases neither conservatives nor radicals but may satisfy the moderates and hence has some likelihood of passing. It only escapes being a manhood suffrage bill by its wise qualifications respecting ability to read and write, and its limitations relative to loyal service in the army. Considered in connection with Belgium's recent advance toward manhood suffrage, and Gladstone's plans for the extension of electoral rights in England, it shows how the leaven is working in Europe and at a time when many wise men in this country are feeling the necessity of certain limitations upon suffrage, and some of our lawmakers are proposing practically to nullify the war amendments guaranteeing the franchise to every man irrespective of "race, color or previous condition of servitude."

The New York Bar Association reaffirmed its derogatory opinion of the Democratic candidate for justice of the Court of Appeals, Isaac H. Maynard. Governor Flower, in an interview, has practically admitted the truth of the charges against Mr. Maynard.—A third West Indian cyclone swept the Atlantic coast on the 12th and 13th, wrecking property, impairing the telegraph service and causing loss of life. On the 13th the Great Lakes were swept by gales that did great damage to shipping and ended many sailors' lives.—By a failure of the air brakes to work a second section of an excursion train on the Michigan Central Railroad was telescoped on the 13th at Jackson, Mich., and twelve killed outright and a score terribly injured.—Rev. Dr. Joseph Parker of the City Temple, London, attacked the Bishop of London for refusing to permit a Church of England canon to speak at a temperance meeting managed by Dissenters. Two days later Dr. Parker retracted the charges against the bishop.—Rio Janeiro was again bombarded by Admiral Mello's forces, and among other buildings wrecked was that of the American Bible Society.—The President of Guatemala dismissed the legislature and announced himself as dictator.

IN BRIEF.

The first New England Conference of Charities and Correction will be held at Newton Oct. 24-26. An exceedingly attractive and helpful program has been arranged. Prof. J. J. McCook, Mrs. L. Ormiston Chant, Rev. Dr. J. M. Pullman and the leading administrators of penal, reformatory and charitable societies in New England are to be present and discuss very practical and concrete questions.

A presbytery in Western Tennessee recently began an investigation of the "vital piety" of the ninety-six elders of churches within its bounds. Seventy were found who asked a blessing at meals but only thirty-nine who have a family altar. Forty-nine are able to pray in public but only forty-four are connected with the Sunday school. Shall we say the explanation of the situation is in the fact that only fifty-one take a denominational paper?

Treasurer Ward of the American Board is already beginning to rejoice over tokens of renewed purpose to fill its depleted treasury. The Broadway Tabernacle Church of New York last Sunday took a special collection of \$2,600 for the debt. Out of deep poverty a disabled and worn-out missionary has sent \$25 for the same purpose. Let every one lift as far as he can, and great joy will come to weary and faithful laborers on the mission fields.

Rev. Dr. C. H. Daniels, the new home secretary of the board, came from the pastorate of the Vine Street Congregational Church in Cincinnati several years ago to the Payson Memorial Church, Portland, and was called thence to the secretaryship of the Middle District, with headquarters at New York. Five years in this office have familiarized him with the work of the board, and he is promoted to the new position with the hearty approval of those among whom he has labored.

The *Independent* for some time past, both editorially and by contributed articles, has devoted more space to fixing and defining the theological position of the *Congregationalist*

than we could ask or even think of asking; more, perhaps, than it would have used for this purpose had it more accurately forecast the events of last week at Worcester. In its last issue, distributed at the board meeting, it appears as now read to belong to a "factions and turbulent minority." But we bear toward our contemporary no ill will. We rejoice with it to turn to new and living issues.

We are glad to learn that we were mistaken last week in reporting the condition of the Madison Avenue Presbyterian Church, New York. We were misled by the *Sun*. The facts are, as Dr. C. L. Thompson, the pastor, has announced from his pulpit, that the income of the church is steadily increasing, and is expected this year to equal the expenses; that the accessions have been larger than in many years; that the congregation are courageously and unitedly making efforts to maintain a people's church, with a good measure of success and confident expectation of larger results.

Mr. Nobuta Kishimoto, speaking at the Parliament of Religions on The Future Religion of Japan, seemed to imply that the Christianity which his people are seeking is *sui generis*. He said: "We do not want Catholic Christianity, nor do we want Protestant Christianity." "We Japanese want the Christianity of Christ. We want the truth of Christianity—nay, we want the truth pure and simple." "We hope for the union of all Christians." Well, that is what all Christian denominations claim to be striving for. It will be a pity if the Japanese feel obliged to organize a new sect in order to get it.

It seems that Governor Altgeld of Illinois, when he pardoned the anarchists, was simply revealing the first symptoms of a passion that has become chronic. He has been in office nine months and during that time he has released from prison ninety-five convicts, sixty-three by pardon outright and thirty-two by commutation of sentence. Of the ninety-five forty were murderers, twelve of whom were sentenced for life and thirteen whose cases had been examined by two of his predecessors and their pleas for clemency rejected. Evidently the people of Illinois blundered woefully, if not criminally, when they made Altgeld governor.

We like to say a good word occasionally for newspaper reporters, but it is to be feared that when one of them does become an intolerable nuisance he is still tolerated by his *confères*, who have to suffer for his disgraceful conduct. Such a Boston reporter last week called to the telephone a lady whose husband, a prominent lawyer, was dangerously ill. The reporter insisted on speaking with the lady herself and, having drawn her from her husband's bedside, he tried to persuade her to promise that, in case of her husband's death, she would furnish the information to the paper he represented before it should reach any of the others.

We have often been accused by those who have defended the policy of the Prudential Committee of having gone over to the radicals and abandoning vital doctrines of Christian faith. We have not cared to answer the charge. We have not turned away from any of the evangelical doctrines, which the *Congregationalist* has always faithfully defended. But we have urged such a change of policy in the administration of the board as we believed the churches desired and the good sense of the corporate members would lead them to adopt when they had opportunity fairly and candidly to consider the matter. The result of the meeting at Worcester shows that the board heartily approves the position we have taken.

A capital illustration of the service which a social settlement of educated men or women may render to a community is given in Andover House Bulletin No. 1, which may be had for ten cents by applying to its compiler, Mr. William A. Clark, No. 6 Rollins Street, Boston. Mr. Clark has made it possible for every employer who wishes to guide his employes into courses of self-improvement, or for any aspiring young man or woman like-minded, to know just where during the evenings of the coming winter they can find either free or practically free instruction in every branch of theoretical and practical knowledge. The facts set forth are creditable to Boston and the presentation of the facts is creditable alike to the compiler and the house in which he labors.

The Synod of Ohio sustains the Presbytery of Cincinnati in its conviction of Professor Smith on the charge of heresy. Professor Smith may or may not be a heretic, but Rev. D. O. Mears, D.D., formerly of Worcester, now of Cleveland, has convinced the same ecclesiastical court that he will not rest under the imputation of being no better than a Russian anarchist. The report of the synodical committee on education was so worded that the most reasonable inference from it was that Dr. Mears and other clergymen, who have recently entered the Presbyterian denomination, were quite as dangerous to its peace as Herr Most or Emma Goldman are to the nation. Dr. Mears naturally protested, was supported loyally by true blue Presbyterians and the report referred back to the committee for emendation.

The extended opportunity to visit the World's Fair leads us to call attention to an arrangement, courteously made by Mr. C. E. Swett, business agent of the A. B. C. F. M., by which ordained ministers can secure tickets for continuous passage to Chicago at the same reduced rates granted to missionaries. The route is over the Boston & Albany and New York Central, and from Buffalo over the Lake Shore and Michigan Southern or Michigan Central, with the option to go by one and return by the other. The reduced rate from Boston to Chicago is \$11.85, with certificate to obtain return ticket for the same amount, and with liberty to stop over at Niagara Falls. Many clergymen have availed themselves of this privilege to reach the fair by the best roads at a minimum price. Similar certificates can be secured to any points west of Cleveland, as also to some points west of Chicago.

GENERAL ASSOCIATION OF CALIFORNIA.

This gathering was held in the First Church, San Francisco, opening Oct. 3. The weather was fine and the delegation large and representative. For the thirty-sixth consecutive time Rev. J. H. Warren, D.D., called the body to order and Rev. H. H. Wikoff was chosen moderator. Rev. J. W. Brier, Jr., preached the annual sermon, which was listened to by a large audience.

The business, though never extensive, was unusual in two particulars. One was the appointment of a committee to co-operate with the Presbyterians and possibly with other denominations in the interests of comity, looking forward to greater care in planting churches, especially in small communities already fully provided with gospel privileges. While in no way the aggressors in this evil we gladly take a leading part in its suppression, the measure meeting with hearty support. The other matter of importance was that of the State H. M. S. For some time the impression has prevailed that our organization was not the most effective—not that there was any

dissatisfaction with the individuals but rather with the methods of procedure. In early days and indeed more recently the executive committee has been chosen almost entirely from men about the bay, for the reason that they could assemble conveniently. Now it is thought, as the churches are associated in conferences, there should be greater recognition of those somewhat distant but equally interested, and provision be made for their meeting the representatives at least once a year, when the schedule of appropriations is prepared. There were differences of opinion and long discussion, but finally the change was made. Needed readjustments were effected and we go forth into another year all hoping that the greatest year for effective home missionary work is just before us, with no abatement meanwhile of that brotherly love so characteristic of the members of this association.

In the reports from churches there were few, if any, discouraging notes. Finances have prospered, additions have been made and a general spiritual advance realized—due largely to the impetus given a year ago to evangelistic work. The money then promised had been wisely expended in placing efficient workers in several of the smaller fields. This was made manifest as Rev. F. B. Pullan, chairman of the evangelistic committee, presented his report for the year. Under his and his associate committeemen's direction Evangelist Smith of New York, for some time with us, is to be permanently employed, to be reinforced by other equally consecrated men.

Always largely represented and never without "a work of faith and labor of love," the women gathered in large numbers to listen to reports bearing especially on home missionary work. Mrs. E. S. Williams, recently returned from a tour around the world, held their undivided attention as, in graphic style, she told of experiences in other lands. She with others were accorded an hour on Wednesday afternoon, when they spoke for the work in America.

In the regretted absence of Eastern secretaries the boards were gladly accorded a hearing through their local representatives. The speeches of the latter gave undisputed evidence of their interest in their respective societies and their purpose, so far as possible, to push the work of each. Superintendent Wirt, with Missionary Cooke, is planting Sunday schools as rapidly as circumstances will allow. Rev. J. K. Harrison, but eight months in the field as superintendent of home missions, carried the audience with him as in his own charming style he pleaded for the realization of the second evening's topic, Our Country for Christ. Rev. Walter Frear, agent for the American Board, pleaded earnestly for the work abroad, re-enforcing his statements by what he had seen and heard at the World's Fair. Church building, too, came in for its share of recognition, and perhaps there was not a more interesting feature of the association, certainly not a more practical one, than the raising on Thursday afternoon, within a very few minutes, of \$250 for a church building in one of the most distant parts of the State to aid in canceling a debt at present paralyzing the work in that much needed field.

The discussions on such topics as Christianity and Wealth and Christianity and Reforms were timely. In the unavoidable absence of one of the leaders his paper was read by his wife. There was little difference of opinion, the general sentiment being that Christianity is the only solvent for the world's ills, and that the church cannot afford to waste any time in giving to humanity the gospel of the divine Man, preaching it in its purity and living it in its simplicity.

A happy arrangement was the devotional hour, midway in the morning's session. Few,

if any, left the room. The leaders appropriately applied the remarks to the discussions preceding, so that there was especial interest in these spiritual refreshings. So, too, were we blessed as, pausing in the midst of reports and discussions, we lifted our hearts in prayer. But the most enjoyable, doubtless, to many was the last hour of the association. The usual small number gathering on Friday morning to hastily transact the few items of business remaining was somewhat enlarged.

I must not close without a word of testimony in behalf of the hospitality extended by Dr. Brown and his people. Voiced as it was by this eloquent pastor on the opening evening it was realized continually, the crowning of all being the sumptuous banquet on Thursday evening. Nearly three hundred were seated at the tables. The "young man" of the occasion was Rev. John C. Holbrook, D.D., eighty-five years old, who in the winter of his earthly pilgrimage is spending his days with us, especially devoting himself to the upbuilding of the Society of Ministerial Relief, of which he is the originator and the worthy president.

OCCIDENT.

STAFF CORRESPONDENCE.

FROM NEW YORK.

The chief topic of talk here for a week and more has been the international yacht race between our Vigilant and the English Valkyrie. It wound up Friday afternoon with three victories for the Yankee boat. Of the results nothing need be said, for not only the entire reading population of this country but the peoples of Europe, Asia, Africa and the islands of the sea knew all about them in a few minutes after they were reached, if not an hour or two before. One of the most surprising things about the whole affair is the universality of the interest it has excited. The busiest of merchants, the most studious of scholars, the most anxious of politicians, the dirtiest of street urchins has vied with professional "sports" in watching the placards and signals and in buying the "extras," while even staid theologues sandwiched opinions and guesses as to the progress of "the race" between their discussions of the prospects of the American Board.

National pride, of course, has had much to do with it. More people than generally is supposed had made a study of the construction, rigging and management of the rival crafts, and intelligently watched the testing of questions as to keel and centerboard, length and weight of spars, use and relative value of sails of every shape, size and name, including the strange "spinnaker," which our venerated Webster forgot to get into even his "supplement" but which the smallest newsboys now talk learnedly about. Many of our rich people have and manage yachts of their own and were anxious to learn a thing or two from the acknowledged experts of two continents. And it must be confessed that no small part, perhaps the major part, of the excitement had its origin in bets. Large sums wagered on the minor results of each day's trial are said to have changed hands already, but these bear a small proportion to the immense amount here, in England and elsewhere still hanging on the final issue of the contest. This is the lamentable feature of a healthful, and in many respects valuable, testing of some of the most important principles of naval architecture. The national passion for gambling of this sort

needed no fresh stimulant, for no event is too great or too small to be every day made the subject of bets, big and little, by thousands, of all ranks and conditions, from the Fifth Avenue millionaire to the freshest clerk, office boy, or bootblack. And so thousands learn to gamble and to steal.

The delight of many over the Vigilant's victory has been heightened by sympathy with her blind designer, with whom mathematical science so took the place of vision that he "saw" and foretold the sure issue before his favorite's centerboard was wet. Lord Dunraven has made many friends here by his unassuming manners, his good nature under defeat and frankness in acknowledging the superior points in the structure and handling of his competitor.

Next to the yacht races the matter that has stirred the blood of the greatest number here, though to a different tune, is doubtless the coming election. Though about the usual number of State and city officials are to be chosen the greatest and well-nigh sole interest, both of decent citizens and professional politicians for revenue only, centers in the candidacy of the notorious Judge Maynard, the nomination of whom the boss, against the protests and remonstrance of the respectable members of his own party, has forced upon the voters of the State, and whose election to the bench of the Court of Appeals he is expected to secure. That this nomination should be made after the judge's public arraignment by the Bar Association, and the branding of him by all reputable lawyers, shows in a new light the brazen impudence of the Tammany tyrant. But what shall be said of the brassiness of the candidate himself, who can go before the people in the face of all that has been openly said and printed as to his rascality by the most prominent members of the bar, and now in the face of an ex-judge of this same Court of Appeals, who denounces him as "a corrupt office-holder, detected in knavery, confessing knavery and boasting of it as the proudest act of his life, an unrepentant and boastful criminal, punishable with imprisonment. If he is elected justice will have been perverted, and every standard of integrity insulted."

It is a significant comment on Tammany's administration of justice that our Court of General Sessions, yesterday, sent a poor and ignorant fellow to State prison for two years and a half for stealing six cents from a sleeper in Battery Park, while the well-to-do and intelligent perpetrator of this theft of a legal record, and so of our State Senate, not only goes unpunished but is to be rewarded with the highest judicial honor the State can confer.

Dr. Parkhurst has not let the grass grow under his feet since his return from vacation. Of the letter sent by his society in August to the police authorities, naming and locating about fifty gambling places and brothels in a single precinct and demanding that they be legally suppressed, no notice was taken except to sneer at it and deny its statements. The precinct having since been all inspected again and new proof gained by the society's detectives, Dr. Parkhurst has sent to the chief official a fresh list and once more demanded that the accused captain be compelled to do his duty—this time with rather plain intimations that if he still persists in protecting these

open defiers of law something is bound to break. Good citizens are watching to see what that something is, while the accused violators of their official oaths, with tongue in cheek, are asking, *a la* Tweed, "What are you going to do about it?"

Dr. A. H. Bradford has not yet declined his unanimous call to the pastorate of Westminster Chapel, London, as his Montclair people and hosts of warm personal friends are trusting that he will. He is giving the question of duty the serious attention it deserves, while clinging to his first and only charge with strong affection—the growth of twenty-three years' delightful pastoral service.

Prof. Mary A. Jordan of Smith College is giving a course of lectures before the Brooklyn Institute on the late William C. Bryant. A committee of Bryant's friends have collected nearly \$20,000 for a monument to the dead poet's memory. There has been some difference of opinion as to its location, whether in Bryant Park or Central. It will probably be placed in the latter.

Out in Butler, N. J., in a Franciscan monastery, they have a shrine of Saint Anthony of Padua and a relic of the saint in the shape of a piece of one of his bones under glass. Ever since June good Irish Romanists have been making pilgrimages to it under the auspices of the St. Vincent de Paul Society. One of the Brooklyn churches went in a body last Sunday. The New York and Brooklyn "pilgrims," however, do not go barefoot and in sackcloth, but with their lunch baskets take the railway cars in the forenoon and come back at night. The lame, blind and deaf have the privilege, under certain conditions, of spending some days and nights with the monks and the bone, and marvelous cures are reported. If it would only cure rheumatism now—

Whatever differences of doctrinal belief or of judgment as to the policy of the American Board may have marked the brethren who went from this vicinity to the meeting in Worcester, they have come back with an apparently complete unanimity of sentiment as to the character and result of the meeting. "In spiritual power one of the very best since the good old days before the trouble," said one who went trembling lest it should be a scene of bitter strife. And the same verdict, in almost the same words, has been pronounced by nearly every attendant who has been met or heard from thus far. The power that so thoroughly united men so wide asunder as were some of that committee of fifteen, that was manifested in the wisdom of their report and in its unanimous adoption, seemed to these brethren something more than human.

And now, say they, "If the like wisdom and grace shall be given to those who have been prominent on both sides of the discussion the strife is ended, all can unite cordially as of old, and the board under God's blessing and guidance can go on with its legitimate business—the carrying of the gospel to the heathen." May the Lord in mercy grant it.

Dr. Stimson deeply stirred his hearers in the Broadway Tabernacle Church on Sunday morning with a vivid and thrilling account of the meeting, and a bird's-eye view of the state of the board's missions today. He closed with an appeal for a special contribution toward wiping out the debt—not

to interfere with the regular annual offering. The members have not yet all come back from their summer outing, but the collection, when completed, will no doubt be worthy of the cause.

HUNTINGTON.

FROM WASHINGTON.

It has been not exactly an exciting but certainly an interesting and important week in the Senate. The element of excitement was lacking because the proceedings were decorous and dignified, and because the expected happened. But the continuous session of the Senate, which began Wednesday noon and ended Friday morning at two o'clock, possessed much interest and importance because it marked a crisis in the silver repeal contest and demonstrated clearly the relative strength of the two sides.

The defeat of the repealers on Friday was more apparent than real. In truth, it was not repeal, but the continuous session idea that failed. It was absurd to suppose for a moment that fifty senators could tire out thirty-five senators when all or nearly all of the fifty must be present constantly in order to maintain a quorum, while only two or three of the thirty-five need be on hand at any one time to make "speeches" and to watch for the disappearance of a quorum. And this was all the continuous session amounted to. It failed because it deserved to fail.

But when the regular session of Friday began the business before the Senate was still the silver repeal bill, and the debate upon it was resumed as though nothing unusual had happened. So it appears that silver repeal is not yet defeated, as many mistakenly assumed, nor can it be, except by and with the consent of its friends.

Undismayed by fatigue and repulse, the repealers, under Senator Voorhees's leadership, presented a solid phalanx yesterday and today, protracting Friday's session far into the night and showing no signs of assenting to a compromise. The Cabinet had held a meeting Friday noon and had decided again to listen to no compromise overtures, and this exhibition of firmness acted as a tonic and stimulant to the flagging physical powers of the senators. The proceedings today have been in an eminent degree noteworthy and encouraging. Instead of profitless speeches for and against the bill, there has been a direct attack upon the Senate code of rules, which, as every one now sees, is at the root of the difficulty. Senator Lodge introduced an amendment to Rule 19, providing that hereafter it shall not be in order for a senator to read any written or printed speech. This would cut off one favorite resource of filibusters and would be in many other respects a desirable reform. Senator Gallinger proposed a rule providing for *clôture*, on the written request of a majority of senators, and Senator Hill called up his resolution providing that paired senators, when present, shall be counted for securing a quorum.

The filibusters will undoubtedly fight all these reformatory propositions desperately, for they see in them the beginning of the end of their power, but it is confidently believed that recent events have won over a large majority to the support of the movement for a change in the rules and that this change is sure to be made sooner or later, and when it is made it will mark the longest

step forward in legislative matters for many a year past, because then at last the majority, which is popularly supposed to rule in this country, actually will rule.

The leaders in Congress now see and acknowledge this truth. The House has already acted upon the conviction, and the Senate finally manifests a disposition to do likewise. Senators Hoar, Voorhees, Gray, Vilas, Palmer, Lodge, Dolph, Hill, Platt and several others have declared, either today or very recently, that the rules must be changed in the interest of the rights of the majority, and their action shows that they perceive that the reformation of the rules logically precedes the passage of the silver repeal bill and any or all other legislation.

It is expected that there will be a battle royal along these new lines next week, and that the anti-repeal senators will strive earnestly to save themselves by means of a flank movement in the shape of a compromise. This seems to be the main danger now to the cause of repeal. There are a few senators in the repeal camp whose fidelity and sincerity are questionable, and who might willingly consent to a compromise if it promised to be successful. But, on the other hand, they will hesitate to desert the cause prematurely, because they desire above all things to be on the winning side, and, furthermore, the arrangement of a compromise which will be satisfactory to, and command the votes of, a majority in both houses, is a much more difficult thing than it "looks to be" on paper.

The compromise most talked about is something on the following lines: repeal of the Sherman act in 1897, purchase of silver bullion in the meantime to be reduced to 2,000,000 ounces a month; the issue of new three and one-half per cent. bonds; the retirement of all treasury and other notes under \$10 in value and the substitution therefor of silver coin or certificates.

The attention of the House has been monopolized this week by the Chinese question, and the McCreary bill, which postpones deportation for six months and otherwise mitigates the severity of the Geary law, will be brought to a vote on Monday. A great many speeches have been made on both sides, and considerable feeling has been exhibited, though there has been a noteworthy absence of the ferocity against the Chinese that was manifested in former debates. The spirit of hostility among the Western members is as strong as ever, but its expression has been more statesmanlike and less Kearnyish than ever before, except in two or three instances, where members reiterated some of the old familiar gems of sand-lot logic and propounded the astonishing theory that foreign missionaries are a source of evil and mischief and an international nuisance which should be abated. The vote is awaited with interest, but no canvass has been made and the prophets are in the dark as to the result.

The pastors and their congregations have all come back to town and the churches have actively begun their winter's work. During the past week the various societies, especially the Christian Endeavor and the Epworth League, have held many meetings for the election of officers and blocking out the work of the year. In many churches the "popular" evening services, characterized by elaborate music and a brief sermon

or practical "talk" from the pulpit, which have been very successful during the summer, will be continued throughout the winter. Rev. Dr. Newman of the First Congregational Church has begun a series of sermons on the Early Church. At the Church of the Covenant Rev. Dr. Hamlin has initiated the custom of lecturing on the Sunday school lesson for the following week, with illustrations on the blackboard. The past week has been a very active one in Methodist circles. The twenty-third annual meeting of the Woman's Foreign Missionary Society at Wesley Chapel extended over three days and was largely attended during the entire session. Today the National Association of Local Preachers begins a four days' session, and many distinguished Methodists from all parts of the country are in attendance.

Oct. 14.

C. S. E.

FROM THE INTERIOR.

That Chicago Day at the fair was a great success the whole country has been made aware. On that day, Oct. 9, 761,942 persons went through the gates, 716,881 of them buying tickets. With the money thus received and with the great attendance since, on two successive days more than 308,000, the managers have been able to meet the bonded and floating indebtedness of the enterprise, and are beginning to hope that something may yet be left, after all expenses are met, for the stockholders. From the viaducts Midway Plaisance was a sight never to be forgotten. It was like a great congregation nearly a mile long and several hundred feet wide, moving on opposite sides of the street in opposite directions and looking intently at the objects there displayed. All over the park and in the open spaces of the buildings one could easily walk on the heads of the people. Yet the crowd was good-natured, perfectly orderly and polite. There were no drunken men visible. There was little rudeness or loud talking. There were many strange expressions heard, but they came from those who were surprised at what they were seeing. There were few mishaps within the grounds. One man stumbled on a stairway and fell dead, his fall being caused, physicians say, by apoplexy. Three persons lost their lives either in coming to the fair or going from it. A number of others were seriously injured by the crowds at the railway stations, but in most cases the injury might have been avoided if the parties who suffered had been a little less eager to take the first trains or get seats in the cable cars.

The day was perfect, one of those October days of which nature in this latitude is so lavish, a day which one must enjoy to appreciate. Parades within the grounds were almost impossible. Even Mayor Harrison had difficulty in reaching the spot where Liberty Bell hangs in time to ring it according to the program. With Mr. Tomlin's singers hundreds, if not thousands, of others joined at his request, and the sound that went up was like the sound of many waters. Two incidents must not be forgotten, the presence of two Indians closely connected with Chicago's early history—Pokagon, whose father sold the land on which the city now stands to the Government for three cents an acre, and John Young, whose father named the city. The speech of the

former, full of wise advice for his race, was a reminder of the fact long known, to somebody's shame, that the Government still owes Pokagon's descendants for the land it bought. If this debt is not soon paid by the parties who contracted it, Chicago herself ought to see that this blot no longer rests on her fair brow.

The streets in the city were somewhat deserted Monday. Tuesday and Wednesday they were fuller than ever. Walking along these streets has now become a fine art. To cross some of them is really dangerous. But Chicago has been anxious to have a crowd, to have her hotels full, to have her stores thronged with purchasers. Apparently her wishes have been gratified. Still the people come. There is nothing to do but to receive them with open arms, give them shelter, feed them and be content. This is what most are trying to do. But there is no denying that for many the end of the month will be a relief. Not till then will it be possible to take up one's regular work and find rest from burdens which many have carried with a weariness which words do not express.

Although the interest this week has centered in Jackson Park, the congresses in the Art Palace, on the lake front, have lost none of their importance. We have had a congress on the work of the Y. M. C. A. in our colleges, in which it was shown that the simple doctrines to which this organization asks its supporters to subscribe are especially adapted to young men who are trained to habits of investigation and are disinclined to take even dogmas of faith without examination. The Waifs Congress has attracted a good deal of attention and done not a little toward exciting deeper and wiser interest in the treatment of a class of children which society has largely overlooked. In the Humane Congress vivisection has been roughly handled, and, as if America could not furnish writers enough to protest against unnecessary cruelty to animals, Rev. Mr. Nagarhar of Bombay has been called upon to give the reasons why Hindus are unwilling to destroy life in any circumstances. His answer in substance was that life exists only at the command of God and that to take it is to oppose a divine commandment, to commit sin. If one may judge from what has been said during this congress, public sentiment is by no means with the advocates of vivisection.

Another important congress has been that of public health. Here attention has been called to the necessity of furnishing our cities with pure drinking water and inspecting the food of the people. It was shown, for example, that since the new tunnel in Chicago was opened and water obtained from a point four miles out in the lake the percentage of deaths from typhoid fever alone has decreased from 6.72 per cent., for the year ending Sept. 30, 1892, to 2.89 per cent. for the year ending Sept. 30, 1893. In another paper of much value the intimate relation between tuberculosis and the use of infected milk and meat was pointed out. At every session of this congress subjects of great importance and interest for the people were brought forward and ably discussed.

But no congress, even if its attendance has been small, has really touched the popular heart more closely than that of the Evangelical Alliance. Its program, extend-

ing over a full week, has been entirely practical, covering such subjects as the religious condition of Christendom, Christian liberty, Christian union and co-operation, the best methods of evangelizing the unreached masses, of carrying forward reforms, of promoting popular education and of laying a new and broader basis for social life through boys' brigades, working girls' clubs, domestic circles, fresh air funds and the like. When it is added that famous men from every part of America, as well as from Europe, have been present to discuss these subjects it will be easy to imagine what a rich feast has here been spread. W. E. Dodge, Esq., has presided at the sessions of the congress and by his apt words added not a little to its interest. His sister, Miss Grace Dodge, has given wise and welcome counsel, drawn from her wide experience in work for young women. Lord Kinnaird has spoken for the religious life and activity of England, Colonel Neven for those of the Netherlands, Professor Drummond for those of Scotland and Principal Grant for those of Canada. The latter declares that the people of Canada are church-going, the ministry highly respected and that mission work is eagerly carried on by all denominations of Christians, yet he admits the existence of much political corruption. Dr. Prochet of Italy says one cannot be a true patriot and a faithful follower of the pope. Hence gross superstition and growing infidelity are the present characteristics of the religious life of Italy.

The section conferences have been of great value. They have related to such subjects as city missions, rescue missions, the work of deaconesses, trained nurses, house to house visitation, maternal associations, kindergartens, the suppression of vice, open air services, tent work, social settlements in cities, holiday houses and theological education. While the present methods of our seminaries have not lacked in defenders, evidently there is a feeling even among the instructors in the seminaries that methods must be made more practical and something be done to show the student how to reach and win the people. The problem of the country church received wise treatment at the hands of President Hyde of Bowdoin and that of the evening congregation at the hands of Rev. John Faville of Appleton, Wis., who has solved it satisfactorily in his own church.

The subject of church work was admirably treated in a paper of rare clearness and discrimination by Rev. Dr. Tupper of the First Baptist Church, Denver. He has simply applied the gospel to all the wants of the community, and, without appealing to any sensational methods, by giving every member of the church something to do, has made the body of twelve or thirteen hundred Christians to whom he ministers a power for good in the whole city. If space prevents more than a reference to such addresses as those of Drs. Barrows, McPherson and that of Dr. Parkhurst on the church and municipal government, it may be a source of comfort to many to know that the two volumes containing the papers and addresses of this session of the alliance will soon be published. Every day the grandeur of the aims of the alliance has been more clearly seen to make everywhere a practical application of the fundamental

principles of Christianity, and by persuading Christians to work together promote the spirit of Christian unity. No paper was listened to with more respect or reverence than that of Dr. Schaff on the reunion of Christendom.

FRANKLIN.

CURRENT THOUGHT.

AT HOME.

Prof. William Henry Green of Princeton, in the October *Presbyterian Review*, traversing Professor Briggs's recent book on the Hexateuch, says: "It is a serious mistake to reject a valuable instrument because it has been misapplied. The higher criticism is simply a scientific method of inquiring into and ascertaining the facts respecting the books of the Bible. If proper methods are pursued great results will be reached. . . . The cause of the Bible cannot be damaged by the frank acceptance of the truth in criticism or in any other branch of scientific inquiry. It may be and it has been discredited in the estimate of intelligent and thoughtful men to their own unspeakable injury by the blind and obstinate hostility of professed advocates of religion to clearly established truths as though they were antagonistic to the Bible."

Referring to the Baptists' protests against Professor Drummond's lectures on Evolution at Chicago University and Father Ignatius's attack upon Rev. Charles Gore, the *Churchman* says of the men attacked: "They have done much to reconcile the once parted students of science and theology and to give a religious impulse to many of the younger intellects of our age. It is not necessary for any one to subscribe to a single one of their peculiar theories if he is not so inclined; but no one can claim to be well-informed about the religious affairs of the day or pretend to be alive to the best interests of Christianity if he does not feel indignant when he hears of such exhibitions of intolerance and fanaticism as these to which two worthy and painstaking scholars have just been subjected."

Rev. Dr. A. J. Gordon has a positive and uncomplimentary opinion of the recent Parliament of Religions, which he expresses in a letter to the editor of the *Christian Inquirer*. "I do not believe that in many centuries such a dishonor has been inflicted upon the gospel of our Lord Jesus Christ as by this deliberate attempt to bring it into adulterous intimacy with the pagan religions of the world. While some of our honored evangelical brethren are glorifying the occasion and invoking 'heaven's antiphone' and a 'hallelujah chorus,' many think there is much more likelihood of 'silence in heaven' for more than 'half an hour' at such a spectacle."

ABROAD.

Andrew Lang, in the *Illustrated News*, writing on Scotch Religious Changes, says: "What with hymn-book, standing while singing, kneeling at prayers, and adaptations from that service-book which, as the martyred Guthrie said, 'leads to the mystery of Babylon,' one hardly knows the Scotch kirks of today. . . . 'Your pot will be as black as ours when it has gone as long to the fire,' said a Catholic to a Presbyterian, about the time of the Reformation. As black! why, the pot has already split into who knows how many potsheds: Free Kirk, U. P. Kirk, and the rest. It would be a pity to break the potsheds into smaller flinders, and no doubt the theologians, if they are wise, will find some *irenicon* and some new Petrus de Abano will arise as the reconciler."

The *British Weekly*, commenting on the great strike of colliers and its disastrous results, reflects thus: "There is something extremely unsatisfactory in the paralysis of the nation in this miserable war. The feeling gains ground that something must be done o

prevent such a state of things recurring, whether it be by creating a coal trust or in some other manner. The present anarchy cannot last, and whatever may happen to individualism it must be ended for good. It is not the miners merely that need to be kept in order. The mine owners need control, perhaps even more."

Bishop Thoburn of India writes for the *Western Christian Advocate* on The Silver Question in India. He says the news of the panic in this country, Australia and Spanish America was received with a certain kind of grim satisfaction in India. "If nothing else had been accomplished, the attention of the world had been arrested and people would now be compelled to consider the interests of the greatest empire the Eastern world has ever seen, and no longer flatter themselves with the notion that Europe and America have a monopoly of the world's commercial affairs, and can settle all financial matters without consulting any one else. . . . To state the present situation in a few words, India is waiting with intense interest for the action of the European nations. The belief is widespread here that India and America, combining together, could control the silver market and maintain the value of silver at a standard which, if not absolutely fixed, would at least be no longer subject to violent fluctuations."

THE EMPIRE OF THE PACIFIC.

BY REV. A. J. F. BEHREND, D. D., BROOKLYN.

A thousand times a thousand lips have sung the praises of the White City on the banks of Lake Michigan, and have confessed their inability to picture the wonders of the World's Fair. But the most wonderful thing, after all, in connection with the Columbian celebration is the belt of land which stretches between the Great Lakes and the Gulf of Mexico and which is kissed by the two great oceans of the world. The American Republic is the greatest of all the achievements of these four centuries, paralleled only by the French Revolution and the Protestant Reformation. And the American Republic has only just fairly entered upon the second century of its history, with a probable future which no one would venture to depict.

Our national territory during this time has increased nearly fourfold, and it is not yet fifty years since the great strip between the Rocky Mountains and the Pacific Ocean became a part of our national domain. It is rather bewildering than otherwise to be told that the Stars and Stripes float over more than 3,600,000 square miles of mountain and valley land, though Russia exercises control over nearly three times as much territory, and the possessions of Great Britain are double our own, and China claims a million more square miles than can we, and Brazil is not so very far behind us.

The comparison may serve to stimulate our modesty. There are nations which have larger territorial possessions than our own. The vastness of our national domain will be better appreciated when we consider that it is just about equal to the continent of Europe and fully competent to support its 400,000,000 of population. And of this territory 1,400,000 square miles lie between the Rocky Mountains and the Western sea, an area large enough to warrant the designation of an empire.

No statement, however, can equal in impression the simple attempt of crossing the breadth of the continent, with its 1,500

miles of uninterrupted prairie land and its 600 miles of continuous and varied mountain scenery. In many parts the journey is monotonous, in other parts depressing and then again stimulating, but in every part and all the way through it is impressive and fosters the sense of awe. It is a geographical education such as no books can give. To those who are familiar with Alpine scenery the mountain effects along the Northern Pacific route will be disappointing, but if they will return by way of the Canadian Pacific they will not lack in some of the most impressive grouping of mountains, gorges and rushing streams, fully equal to anything that may be seen in the Tyrol or in the charming valley of Chamounix. It will give them a relish for breakfast to be roused at six o'clock in the morning, and to eat their meal in a neat inn in the heart of the Selkirks and within full view of magnificent glaciers, with the snow lying within a stone's throw from the porch in the latter part of July. And no extra charge will be made if they choose to engage in a game of snowball, though the engine's whistle may abruptly end the novel and exciting sport.

I found my way across the continent during the summer just passed. I had dreaded the journey, and even now would rather cross the Atlantic, so far as personal comfort is concerned. I do not know that anything could have tempted me to do such a thing except the longing to see my eldest daughter's face and to take my first and only grandchild into my arms. I went for no other purpose, and in this sense of freedom the long journey proved to be restful and refreshing, in spite of its many discomforts. It may not be to my credit to say that I was taken for the manager of a theatrical company, for a Canadian governor and for an Indian, though I feel bound to add that I always conducted myself with ministerial propriety and tried to behave as a good orthodox Congregationalist should do. With only eighteen days at my disposal after having reached Seattle, I wisely concluded not to make any extended explorations. Tacoma and Everett were the only towns I visited, and then only as an excursionist. San Francisco was a thousand miles to the south and Sitka was farther than that to the north, so I made no plans to reach either. Seattle, as may be imagined, kept me busy, and I was more than contented with its varied attractions.

For Puget Sound, and the country adjacent to it, has its attractions. The climate is equable and delightful, without the extremes of heat and cold which are so trying to many on the Atlantic seaboard. Nothing could be more charming than the blending of forest, mountain and lake, with the great arm of the Pacific pushing its way far inland. A hundred miles to the east Mount Ranier or Tacoma towered in solitary grandeur, snow-crested and ermine-robed, nearly 15,000 feet in air—a second Mont Blanc, without the latter's gigantic attendants. No one could withhold from this massive peak his unstinted admiration. He was chary of disclosure, for the most part wrapping himself in great and impenetrable veils of mist. But when he did hold open court his glory transfigured the scene and held the beholder entranced.

The view is finer farther up the sound

and at Tacoma, where the distance is reduced by thirty miles or more. Seattle itself is a natural curiosity as to situation. It rises in a succession of terraces, high above high, from the shores of Puget Sound. But the longitudinal gradings at the intersections of these terraces are almost of the same kind. It is all up and down, whichever way one may go, and the site of the city has much the appearance as if the land had stiffened into its present shape during some tremendous upheaval. It is an indiscriminate conglomerate of hillocks and hills of varying size, making pedestrianism difficult and carriage riding tedious, the despair of street surveyors and a boon to cable and electric car lines.

It was a strange contrast to our Eastern cities and towns, but it gave a unique charm to the city, more observable and delightful at night, when hundreds of lights flashed from lamp and window, than during the day, and one could but wish that the leveling passion would never be permitted to destroy the irregularities of nature. Would that it might remain always what it is to-day, the City of a Hundred Hills!

That a great future awaits this northwestern territory the most superficial study certified. It is the natural *entrepôt* of Asiatic commerce destined to grow to fabulous proportions. The mountains are storehouses of coal, iron, lead, gold and silver, whose wealth has hardly begun to be disturbed. The forests are dense, for the most part unexplored, crowded with timber of the finest quality. The rivers swarm with fish and the streams are numerous and of noble volume. And when the plow follows the ax the farmer may count upon a generous return. The small fruits are even now a wonder in appearance and a perfect luxury to the taste. The roses bloom in the open gardens through nine months of the year. Washington has been called the Pacific Pennsylvania and it deserves the name. It possesses in great abundance all the natural resources of a mighty commonwealth. The necessity of elementary and of higher education is fully appreciated and provokes a rivalry which runs to extremes. Everybody seems to want a university of his own, and I believe there are half a dozen now in Seattle alone. The settlers are pushing, energetic, enthusiastic, hopeful. They are mainly from New England, New York and Virginia. They have come to stay. Nor is the church life lacking in vigor. In the Plymouth Congregational and the First Presbyterian Churches I preached to audiences comparing favorably with those of our Eastern cities. To me, at least, the revelation was unexpected and profoundly gratifying. With a degree of freedom unknown in our staid society, I found the people conscientious, quick and responsive. The traces of Puritan descent had not been obliterated. It will be a magnificent Christian empire which within the next century will send its healing agencies across the sea into the continent of Asia, a second growth from the seed which the Mayflower brought across the Atlantic and dropped into the soil of Massachusetts.

I suppose that a man who has passed his fiftieth milestone can no longer regard himself as young and as adapted to identify himself with new educational and religious enterprises. But, were I twenty years younger,

I should set my face toward the Pacific slope and stay there. I say *stay there*, for staying men are wanted who are willing and eager to sow that others may reap. It is the country for young men, not for lazy men, for work is hard and incessant—as for that matter it is anywhere. There is no spot on this planet where the sweat of the brow is not an exacting and a helpful imperative. But west of the Rocky Mountains and in the great intervening prairies there is elbow room and a most cordial welcome for any man who has the three prime qualifications of success—pluck, patience and principle.

CREATOR AND CREATION.

BY REV. J. H. DE FOREST, D. D., SENDAI, JAPAN.

In the languages of western nations these words are among the most familiar. In the languages of the far East one may search in vain for them. To the millions of China, Corea and Japan, Creator and creation are new and strange terms. Here are these great and oldest nations of the earth, with a literature dating from far back in the distant past, with systems of morals and religion that contain powerful conserving truth, yet their books have nothing of creation in them and the peoples know of no personal Creator of the universe. No wonder there is difficulty in finding a suitable term for *God*. No wonder the idea of personality in the individual is vague. No wonder the doctrine of immortality, as we believe it, is unknown. No wonder the ruling moral ideas here are different from those of the West.

Many of the great speculative questions of the age center around *creation*. Is creation thinkable? Is matter destructible? Did God limit Himself by creation? Was creation instantaneous or a development? Is Gen. 1 contrary to science or not? Did God create evil? "Truth lies at the bottom of a deep well." Yet we may learn one valuable thing concerning the practical effect of belief in the doctrine of a personal Creator.

If we ask what one simple thought is involved in this belief it is this—that the universe was made by an act of will. God *willed* the heaven and the earth into their material form. Just in proportion as this is rationally held, man's will power is strengthened for conflict and for victory. What is the difference between the people of the East and those of the West? Without a doubt one difference is that the East lacks in will power. Look at the famines of India and see with what amazing apathy the stricken people endure the oncoming of the terrible scourge without an attempt to fight it off. The English inspectors in the famine of some twenty years ago, when about five million people miserably perished, could hardly believe that the province was so fatally touched, for the people were so quiet. But further inspection revealed them in their huts and houses awaiting their fate.

Fate is one of the great words of the East. Japan's language is loaded and overloaded with it. Parents are forever saying before their children, "There's no help for it." I once remarked to a school teacher, "Of course you love to teach children." His quick reply was, "Of course I don't. I do it merely because there's no help for it." Moralists here deplore the prosperity of the

houses of ill-fame, and then add with a sigh, "There's no help for it." All society reverberates with this phrase with reference to questions that need the application of moral power, will power.

I do not say there is no will power in the East, for there is. Nor do I say there is no weak yielding to fate in lands that have the doctrine of the Creator, for there is. But, putting the East and West side by side, one need not hesitate to affirm that the reason the will power of the East is weak cannot be fully explained by any mere doctrine of environment, but must also have some vital connection with the fact that the idea of a personal, almighty Creator has for long ages been wanting. And one reason why Western nations have an aggressive character that ventures bold things and tends to defy difficulties cannot be wholly laid to environment but must have something to do with the fact that leads millions daily reverently to say, "I believe in the Almighty Father, Maker of heaven and earth."

Evolution is a grand discovery—one that has wonderfully enriched human thought. The East has always held it in the same crude way as did the early philosophers around the Mediterranean. In Japan they never say "Since the creation," but, "Since the development of the universe." Their gods are all mixed up in the development and are a part and parcel of it. But when they come to believe in the self-existent Creator, expressing Himself, His thoughts, His will, in the universe, then they will join with the West in, "Worthy art Thou, our Lord and our God, to receive the glory and the honor and the power. For Thou didst create all things and because of Thy will they were and were created."

Science says, "Matter is force." Theistic philosophy adds, "And force is the will of God." The whole material world is not only dependent on but *is* the will of God and has no being of any kind apart from the will of God."

A WISCONSIN SHRINE.

BY REV. CHARLES W. CAMP, WAUKESHA, WIS.

About twenty-five miles northwest of Milwaukee, in a long range of hills and broken country, one peak rises high above all the rest and is the objective point of religious pilgrims and of summer visitors, who search out beautiful scenery in a region out of the common course of travel.

This summit is the station of a United States Government survey, and as such was called Lapham's Peak, in honor of I. A. Lapham, an eminent naturalist of Wisconsin in the early times. In later years it has become a place of Roman Catholic devotion and is commonly called Holy Hill. The tract, being worthless for farming purposes, remained unclaimed until a Catholic priest in the neighborhood discerned its capabilities and secured a patent from the Government. At first a cross was erected upon it, then a rude chapel was built and more recently a handsome church edifice of brick has been reared, with much labor and sacrifice on the part of the humble folks of the neighborhood. Meanwhile the reputation of the place for sanctity has been extending, till now it is visited by thousands on the days of special observance and by individuals for worship or curiosity or pleasure on almost every day of the summer season.

Hartford, the most convenient railway station, is seven miles distant—a thriving town with a mixed population, American and German, Protestant and Roman Catholic. Two churches, Congregational and Methodist, supply the religious needs of the English-speaking worshippers.

The journey to the hill is at first through a pleasant region of good farms, but as we approach the range we come to a country picturesque indeed but agriculturally hard and poor, the people, mostly German and Irish, struggling with the thin and stony soil and living in primitive fashion. The peak, surmounted with its church spire, becomes now distinctly the prominent object in the landscape. We stop at length at the open gate of the inclosure and contemplate the ascent. There is a carriage path up the steep, but the approved way is to go on foot; and, pausing at the several stations and catching glimpses of the scenery, the ascent is not difficult.

The stations just mentioned are little shrines for worship and meditation placed at intervals of a few rods all along the way up to the summit. Each one is a Gothic wall about twelve feet high and five feet wide, containing in a window-like recess a representation in bas relief of some scene connected with our Saviour's death. There are fourteen of them and they constitute what is called the *Via Crucis*, a series of representations usually seen in a Roman Catholic place of worship.

These stations along the winding path in the silent recesses of the forest have before them each a place to kneel. The lady whom we met in the path had her rosary in her hand and probably offered her prayers devoutly before each shrine as she climbed wearily up the hill. She seemed an invalid and may have come in hope of recovered health, for the place has a reputation for faith cures. Her little boy stepped blithely along before her and one can imagine that the languishing mother hoped the pilgrimage might be of religious benefit to her son.

The vegetation is that of the northern woods. Step out of the path and you are in the aboriginal wilderness and can imagine yourself in Northern New England—the same delicate plants, the same woody exhalations, just such glances through the tree tops to the far-away rolling hills or down into deep and silent glens. In one of these, opening to the southeast and sheltered by the great shoulder of the hill from the northern storms, a hermit had his habitation for many months. A romantic story of blighted love has been woven about him, but there is probably little that is authentic in the tradition. In that same sheltered glen now stands a comfortable dwelling for the accommodation of the church officials in the seasons of special devotion. Like all the rest of the property it is unoccupied and unguarded, the reputed sanctity of the place seeming to be a sufficient protection.

The church covers nearly the entire summit of the hill, indeed the peak had to be graded down a few feet to make room for it. It stands exposed to the full sweep of storms from every quarter, and, as it was deemed unsafe to hang the bell in the spire, that has been placed in a small tower on the very brink of the hill and separate from the church edifice.

The church is quite bare within except the chancel, which is carpeted and has three altars that are decorated in the usual way, with crosses, statuary, candles and artificial flowers. A few rude benches offer some support for the feeble, but whenever there is a throng the multitude must stand or kneel. There are several confessionals for the accommodation of penitents, and a Latin certificate promises—to those who can read it—the usual “indulgences” to such as devoutly perform the pilgrimage of the *Via Crucis*.

Near the door of the church one sees four well-worn crutches and several staves, which are supposed to have been left by some persons who had climbed the hill with them and found no further need of them. On a “votive tablet,” among several crosses and similar ornaments, hang four pairs of spectacles, with some cards of acknowledgment. The church authorities do not commit themselves on the subject, but they appear to be willing that the reports of miraculous healing at this sacred place should go abroad, and those reports doubtless lose nothing in the dissemination.

But we leave this unsatisfying mixture of faith and superstition and go out to look upon the limitless landscape. Beneath and around us are the glories of autumn, green and gold, oaks whose verdure is turning to bronze and maples and hedges of sumach kindling like the bush that Moses saw. Fields and woods and hamlets spread beyond, and still further away the hills and forests blend with the haze of the October sky. That faint patch of smoke hangs over Milwaukee and we know that Lake Michigan lies there, not hidden by any intervening land but by the dimness of Indian summer. In a clearer day we might see the sails gliding along and sinking out of sight below the bending horizon.

THE WILLIAMS CENTENNIAL.

BY REV. JOHN LUTHER KILBON.

The committee which decided to celebrate the centennial of Williams College in the autumn rather than at Commencement made a wise choice. Nature, nowhere more glorious than at Williamstown, is never more beautiful than in October. The magnificent situation of the college could not be displayed to better advantage than it was during the whole celebration. The clear, bracing mountain air gave an exhilaration which made possible greater pleasure and profit from the exercises of the occasion than could have been realized on a hot and sultry summer day.

In a general way the plan of the celebration covered the work of colleges in matters religious and educational, then proceeds to a historical celebration of the hundred years that have now closed. But it is impossible, even were it desired, to restrain the loyal sons of Williams, to whom place on the early portion of the program was given, from a very particular application to their alma mater of the problems set before them. Consequently, even on Sunday, the tendency was most marked to consider the questions raised with reference to Williams College in particular.

It seemed most fitting to those who thought of the predominance of Mark Hopkins in determining the character of the college—and every one who was present thought of it—that the opening service of the centennial celebration should be mainly in the hands of Dr. J. H. Denison, '62, son-in-law of Dr. Hopkins, and of Dr. Henry Hopkins, '58, of Kansas City, son of the great teacher. The excellently

trained choir of twenty-six students added much to the impressiveness of the devotional services. The inspiring and thoughtful address of Dr. Hopkins on *The Connection of Religion and Education* deserves careful reading. It traced the religious element in the American college from the Puritan Immanuel College, Cambridge, to its development on the new continent. It pointed out the ways by which this religious element might be conserved and brought into its ideal place in the conception of the college. The philosophical reasons and the practical need for the prominence of religion in collegiate education were set forth. The gem of the address was a beautiful description of an ideal revival. The service closed with a tender prayer by Rev. Eben Halley, D. D., '64.

On Sunday afternoon was held a conference on *The Relation of the Modern College to Applied Christianity*. The presiding officer, Rev. Charles Cuthbert Hall, D. D., '72, explained the reasons for the consideration of such a subject and then introduced Dr. John Bascom, '49, who read a paper, sparkling with brilliant metaphors, on *The Modern College and Training in Social Duty*. He pointed out the difficulties of the modern college in keeping up the enthusiasm of teachers, arousing earnestness in students and in making the adjustments necessary in view of the increasing detail of knowledge taught. The aim of teaching social duty must be to lead all knowledge into the knowledge of man. Rev. H. M. Field, D. D., '38, opened with a touching reference to the memories of fifty-five years ago and of his meeting with a classmate whom he had not seen before since graduation. He then went on to speak of *The Modern College and Social Experiments*, pointing out the value of college settlements to the community and to their own residents. Rev. W. M. Grosvenor, '85, spoke from the standpoint of an Episcopalian clergyman on *The Modern College and Church Unity*. He pointed out the unsectarian character of the typical American college and went on to urge a greater effort to hold clearly in mind the ideal of a united church. The fourth speaker was Rev. C. A. Stoddard, D. D., '54, whose topic was *The Modern College and Home Missions*. After referring to the fact that all noble men of culture are real home missionaries, he went on to speak in particular of the work done by Williams men in pioneer work. The last place on the program was given to the topic, *The Modern College and Foreign Missions*, the speaker being Rev. G. A. Ford, '72.

Prayer meetings of the alumni were held at 9 A. M. and 7.30 P. M. and were fairly well attended. The regular meeting of the Y. M. C. A. was also largely given over to the younger alumni. The day was exceedingly suggestive and the exercises of such a character as to dispel pessimism regarding the spiritual health of college life at Williams.

Monday morning was given to an educational conference. Nothing could show more forcibly the power which Williams has exerted in education than the list of alumni who participated in this conference. It included the principal of the Westfield, Mass., Normal School, a professor in Harvard University, the chancellor of the University of Kansas, the deans of Johns Hopkins and Chicago Universities and the president of Clark University. The topics taken up were of practical importance, and indicated a disposition on the part of the college to advance along conservative lines to the broadest use of all its opportunities.

The rest of the day was filled up with an athletic meet in the afternoon, various afternoon teas and a reception in the evening, all of which gave an opportunity for social intercourse which was diligently improved.

Tuesday was looked forward to as the great day of the feast, and so it proved itself. The

procession of 800 invited guests, alumni and students was obliged to take a circuitous route in order to reach the church in good order. Few indeed were the seats left for others when these had been provided with places. In the Congregational church, scene of many a Commencement, Chancellor James H. Canfield of the University of Nebraska delivered the historical address. Few more brilliant addresses have ever been uttered, and it is well worth any one's reading. At its close President Carter read the list of those upon whom the college conferred the special distinction of an honorary degree at this time. The title of LL. D. was conferred upon Chancellor Canfield, the orator of the day, Presidents Gates of Amherst, Tucker of Dartmouth and Smith of Trinity, Librarian Justin Winsor of Harvard, Senator Lodge, Congressman Everett and six others; the degree of D. D. was given to President Hartranft of Hartford, Professor Patterson of Rochester, Professor Briggs of Union, Rev. J. P. Coyle of North Adams and Rev. Arthur Lawrence of the Episcopal church at Stockbridge. Professor Briggs received an especially hearty ovation as he arose in acknowledgment of the compliment given him.

The luncheon was served in a temporary building near the church. It was followed by some notable after-dinner speaking by Governor Russell, Bishop Lawrence, Presidents Dwight, Eliot, Tucker and Andrews, Senator Lodge, Andrew Carnegie and others. Nearly every class since 1850 was largely represented during the celebration, and the various class suppers were by no means the least enjoyable of the features of a very pleasant occasion.

The college made a showing throughout the whole celebration of which every alumnus and patron may well be proud. Everything moved without apparent friction, not a word was said that lacked point and value, and every feature of the program was planned in such wise as to illustrate clearly the real greatness of the college.

In the alumni prayer meeting Sunday evening Dr. Bascom uttered a timely warning against living too much in the past and failing to look forward. But the warning seemed not to be needed. Much as all participants gloried in the century past, all of them looked forward to larger and better things for the future. This attitude is most encouraging to every lover of the college.

Some friends of Williams have feared at times that the recent great increase in material equipment had been attended with an obscuring of the lofty ideals for which the college has always stood. The tone of this celebration must have gone far to dispel such a fear from the minds of those who were present. Williams College is still humbly endeavoring to do her God-given work of developing manhood in her students. With scholarly aims constantly advancing have gone moral and religious aims advancing by their side. Not every graduate of Williams is a Christian, a scholar or a gentleman, but the typical Williams man is all three and will continue to be so as long as the present ideals of the college remain unchanged.

A word should be spoken as to the masterly way in which the program was planned. To show the institutional life of the college in all its principal phases, to manifest the *esprit de corps* which animates faculty, students and alumni, to reassure those who have feared that the New England colleges were drifting away from vital evangelical faith, the arrangement of topics and speakers was remarkably well adapted. The committee should be congratulated heartily on its work. The final impression of the whole celebration is that he is blessed who has had the good fortune to graduate from a typical New England college, and that Williams College is, has been and is likely to continue to be such a college.

The Home

BY NIGHT.

BY HARRIET PRESCOTT SPOFFORD.

She leaned out into the midnight,
And the summer wind went by,
The scent of the rose on its silken wing
And a song its sigh.

Deep in the tarn the mountain
A mighty phantom gleamed,
Shadow and silver the floating cloud
Over it streamed.

And, in the depths below, the waters
Answered some mystic light,
As a star stooped out of the depths above
With its lance of light.

And she thought, in the dark and the fragrance,
How vast was the wonder wrought
If the sweet world were but the beauty born
In its Maker's thought.

And up from the tarn and its phantom
Wandered her weary glance
Where that star, as the awful ranks wheeled
by,
Held its shining lance.

And a sudden sweetness of sorrow
From the far lone whip-poor-will
Touched her to tears, while she searched those
depths,
Cavernous—still.

Was there love in those infinite spaces?
Was there life for the life dropped here?
O, what was the way to the life and love
Of that unknown sphere!

Then star over star stood marshaled,
White splendor beyond them broke,
And a door was opened in heaven there
While she blindly spoke.

And a gladness dearer than dreaming
Filled the heart that was sad and sore,
And almost she heard a murmuring voice,
"I am the Door."

A mother said, recently: "One of the most precious and delightful memories of my own life is of always seeing my mother, as I returned from school, seated at a certain window commanding a view of the street with some light work in her hand awaiting my coming. Such a memory is a keepsake that I want my boy to have." But to keep this beautiful trust with her little son often involves great inconveniences, as she is the wife of a wealthy and prominent citizen in a large city with many claims upon her time. Yet who shall say that she has not chosen a sweet and fruitful task? In these days, when child training is reduced to a science and everything is squared to a system, do we value as we ought these intangible tokens of mother love? Does not many a man and woman of middle life cherish their memory as:

The heart's sweet Scripture, to be read at night
When weary, or at morning when afraid,
And lean my heaviest oath on when I swear
That when all's done, all tried, all counted here,
All great acts and all good philosophies—
This love just puts its hand out in a dream
And straight outreaches all things.

Aside from the pleasure afforded by the sight of thrifty and blooming plants their cultivation often exerts a salutary influence upon the bodily functions and mental states. To insure the best results, however, there should be actual contact with the soil and personal care of the plants. A woman whose nervous system had been shattered

by the death of her only child, and whose eyes were injured by excessive weeping, was much benefited by what her friends called the "dirt cure." The construction of a small conservatory opening out of the sitting-room was less expensive than a season at a sanatorium or a trip abroad, and answered the purpose of diversion equally well. Plenty of shelves, brackets and pots, a quantity of slips and rich earth, a chair, a table and a manual on gardening furnished the equipment for her work. Moving her hands in the earth quieted her nerves and the color of the green leaves rested her eyes. In process of time there were fresh flowers to carry to baby's grave and to brighten other homes wherein illness and sorrow dwelt, thus carrying the person outside of self into blessed ministry for others.

The point is established beyond dispute that the health of girls is not impaired by going to college, yet the truth remains that the difference, physiologically, between themselves and their brothers is not sufficiently recognized in the education of young women. The president of a co-educational institution affirms that girls are more susceptible to hygienic influences than boys and physicians are almost a unit in the same opinion. In certain respects the woman is undoubtedly stronger than the man, but the effect of undue mental strains reacts more unfavorably upon her organism than upon his, and, in case of motherhood, leaves its impress upon the next generation. The social evils growing out of the physical deterioration of American women are boldly yet delicately treated in an able article by Dr. Cyrus Edson in this month's *North American Review*, which every woman, and particularly every mother of daughters, would do well to read. But let it be remembered that the defects in education of which he speaks begin before the period of college life and their remedy, therefore, lies with mothers instead of teachers.

A HOME ORCHESTRA.

BY H. C. MACDOUGALL.

A home orchestra! Yes; why not?

Ten years ago there were, roughly speaking, only two musical plans for the children—voice lessons and piano lessons. Nowadays the violin is much in favor and occasionally one will find a family where the "cello," as the bass of the violin family is affectionately termed, is at home.

The instruments possible to our family orchestra are the piano, violin, viola and violoncello, flute, clarinet and cornet. The oboe, bassoon, horn and trombone are either too difficult in their blowing and manipulation or, from the nature of their tone, unsuitable for the drawing-room. The cornet appeals strongly to boys, but as a house instrument is recommended with a certain reserve. The clarinet and flute have a beautiful tone and do not require so much wind as the blatant cornet. Although neither of them possesses the adaptability to all kinds of music native to instruments of the violin family, still their tone-color is so striking that they will become favorites with the children.

The violin and its elder brothers, the viola (tenor) and cello (bass), form by themselves, or with the piano in duets, trios, quartettes,

an entirely satisfactory combination. All the great masters have written for the various groupings of these instruments.

If some adult member of the family can play the piano well our orchestra will have an excellent start. In any case the piano must serve as the foundation; it will be needed to accompany the various solos and to supply the harmony. The next step will be to train a violinist, then a 'cellist; the flute and clarinet ought to have the next chances. It is possible for two musical families to unite in such a way that one supplies what the other lacks. Even a certain amount of doubling of parts will do no harm musically and it increases the jollity of the musicales. All the standard overtures, many of the more sprightly symphonies, favorite compositions such as Mendelssohn's Wedding March, his Songs Without Words, Chopin's Funeral March, lively music such as potpourris on the operas, these may be found in the cheap editions of Litolff, Peters, Augener or Breittkopf and Härtel arranged for just such a combination of instruments as ours. Such an orchestra will be a distinct help in the family life.

All that is needed to bring about the family orchestra is not more time devoted to music, but the division of study among several instruments instead of the confining of it, as is too often the case, to the piano or violin or flute alone.

THE TOILET OF THE SOUL.

BY MRS. M. E. BANGSTER.

In these days a great deal of attention is paid to the cultivation of physical grace and attractiveness of face and figure. Intelligent people have gradually arrived at the conclusion that what a clever woman calls the "duty of beauty" is a matter of health, of bathing, of diet, of dress, of air and exercise, of sleep and of a serene mind. Much more space than formerly is given in periodical literature to this single department, and women old and young are taught the open secrets of keeping themselves fair and fresh amid the thronging occupations of life. The word "massage," for instance, was practically unknown to our grandmothers, who accepted wrinkles and loss of complexion with perfect composure, supposing that to "fade as a leaf" was a necessity of advancing years. Those excellent women would have thought it sheer waste of time and a snare of the evil one to manipulate their shriveling skins with unguents and to wash cheeks and eyes according to rule with a view to the preservation of dimples and the demolition of crow's-feet.

But the question arises in the thoughtful mind, and cannot be carelessly turned aside, Are we as heedful concerning the toilet of the soul as of the body? It must be conceded that comparatively few of us in the prevailing activity of our lives have leisure for that meditative and tranquil order of mental exercise in which the spiritual nature is fed as the flowers absorb the dew.

A certain definite daily period of time for devotional reading was once quite generally esteemed an essential in religious growth, and I remember the little home sanctuaries of dear friends where they entered into their closets and shut the doors to pray, to study the Bible and to cull the thoughts of

Baxter, Doddridge, Bunyan and other good men. To have fed thriftily on a single text, a single stanza, a single devout aspiration in some little manual every morning and evening would not have satisfied these longing souls. Their religion was introspective and individual, and they emerged from their hours of mystical communion with faces glowing with a sacred light.

Phillips Brooks, in a wonderful All Saints' Day sermon, says of the help inherent in the thought that the church in heaven and on earth is one: "Ever from out the past, from the old saints who lived in other times, from Enoch, David, Paul and John, Augustine, Jerome, Luther, Leighton, there comes down the power of God to us. Because they were full of it we, by association with them, grow fuller of it than we could be by ourselves. Our faith mounts up with their exultant prayers. Our weak devotion, tired and drooping, rests against the strong pillars of their certain trust. Their quick sight teaches our half-opened eyes the way to look toward the light that shall unseal them wholly."

No one who has considered the subject as sufficiently important to at least *try* to maintain a habit of religious reading for three or four consecutive months will fail to admit that there is great comfort and advantage in thus daily making the toilet of the soul. Apart from the strength derived from prayer when it is free and unhurried, there is a consciousness of added resource, a sense of something in reserve, which comes to us as we read the Bible with earnest diligence and as we study works which have the Bible directly or indirectly as their inspiration. It is a good plan to keep always at hand a volume of some reach and grasp for regular perusal, as, for example, Dr. Thomson's Christ in the Old Testament, Dr. Stalker's Imago Christi or Dr. Storrs's delightful Bernard of Clairvaux. I have lately read with peculiar sympathy those fragrant pages penned by her who so lately heard the summons higher, Lucy Larcom. The Unseen Friend and As It Is In Heaven are books to lift one into a diviner atmosphere.

There is so much to do, there are so many whom we ought to aid, and the urgent need of doing at once whatever the hands find waiting is so pressing, that it is well for us to recall, as a shield against materialism, our Lord's injunction to "watch and pray." We shall not waste any time in which we simply sit at the Master's feet.

THE GREATEST LACK IN THE WORLD —POCKETS.

BY EDITH E. METCALF.

"Of all sad words of tongue or pen,
The saddest are these," it once has been.

"A man without a country" is to be pitied and perhaps scorned, for it is probably his own fault. But an object worthy a tenfold deeper sympathy is a woman without a pocket. In our present state of civilization a man without a pocket is an unimaginable being. When in some future age you attend a World's Fair that boasts a man's building, where man as a class exhibits—though a strong-minded few may force their way into the other buildings controlled by women—perhaps there you may see a pocketless man.

He start out of the front door in the

morning pinning his handkerchief under his waistcoat, clutching his small change, bank bills and letters to mail in one hand, his umbrella in the other and trying to invent some button or hook whereon to hang his latch key and afterward, in the street car, some safe place to lay the whole conglomeration while he reads his newspaper? He bury his watch in some innermost recess of his being, somewhere in the mid-way plaisance of his person, and twist its chain through a buttonhole, when to extricate it means an agonized wriggle of from three to five minutes so that he generally prefers to forego knowing the time of day to undertaking the exploit, or takes refuge in asking some woman who sits beside him? He reduced in desperation to carrying a black silk bag dangling by a string from his arm? Preposterous!! How his whole career would be crippled! What a vain and useless creature he would become. Query: could he be a man at all without a pocket?

Suppose the mandate of international tailordom itself should decree that the incoming styles of manly apparel excluded pockets, would that make any difference to a man? Even the very "pink of perfection," fashion's pet, who cares more for the cut of his coat than the salvation of his soul, would only say, "Bother the tailor, when it comes to that, it's my pocket or his life." My sister women, reflect! How much would the life of any man's tailor be worth who advocated the abolition of pockets?

And the pitiful thing about it all, sisters, is that we never had but one pocket to hold everything. A man always had a pocket for each separate article, if he wanted it, handy vest pockets, whence bills can be pulled out neatly with thumb and forefinger; oddly-shaped little ones in various places, known only to the tailor and himself, for car fares; big trouser ones for odds and ends, and, luxury of luxuries, a handkerchief pocket in the tail of his coat. In just the twinkling of an eye he can reach hither and thither all over himself and collect all his possessions, or let a highwayman do it for him in half the time. Surely from her that hath not shall be taken away even that which she hath—our one and only little ewe lamb of a pocket.

Of course there's the man's side to this grumble. Brother Jack speaks up: "What's all this hue and cry about pockets? We men get the worst of it, after all. I'd most rather have no pocket than be converted into a walking storage building for you women, as we're compelled to be in these recent times. I leave it to you, which is most aggravating, to be without a pocket or to have several and the use of none, because they're all rented out free of charge to the lady you're escorting? Her keys, fan, gloves, pocketbook and all that are crowded into our pockets, till we can't button our coat without looking like a pouter pigeon."

I listened lately to this conversation with the dressmaker: "Is there any hope of pockets this season?" this in a timid, deprecating tone.

"No, madam"—this in a determined, cast-iron tone. "We all admit"—here the little woman is very much ashamed of herself for asking the question—"that the pocket"—very scornful emphasis on the word, as if a thing too vile for mention—"is a deformity to any artistically designed

gown, and a well-dressed woman could never desire one."

And the questioner submitted, snubbed by one made to serve, not to crush, her. One woman said to me in confidence not long since: "I've been without husband and children for years, but that is nothing to me in comparison with being without a pocket, having once known the luxury of the latter, the former never."

Women, arouse! Think what we have lost. Pockets before now have helped to save life. Whatever would Mrs. Lecks and Mrs. Aleshine have done in the middle of the sea without their pockets? As important as the black stockings to protect from sharks were those capacious submarine pockets of theirs. Is it not high time to resist the high-handed tyranny of the dressmaker and be free? In this World's Fair year, who will invent a pretty gown with capacious pockets conveniently placed all over it? She shall live and die honored by all her countrywomen.

Let us offer a prize! Or, better still, let us call a woman's congress on the revival of the pocket. Much valuable breath has been wasted on theosophy and kindred subjects remote from practical life. Why not bend the common sense of the world to so large a problem as how to recover to woman her greatest earthly good, the lost pocket?

PROGRAM SUGGESTED FOR CONGRESS.

1. The History of the Pocket.
2. The Career of Woman as Influenced by the Loss of Pocket.
3. The Possible Future of Woman with a Restored Pocket.
4. Pockets versus Brains.
5. The Use and Abuse of the Pocket—if We Had One.
6. Pockets for All, With No Distinction of Sex.

SOME LITTLE ENGLISH COUSINS.

BY HELEN MARSHALL NORTH.

I was much interested lately in looking over the school work done by some little English girls from a great London school and sent over for exhibition in the World's Fair. American boys and girls all over the land have sent their neat work with pen and pencil, and their French, German, Egyptian and Japanese brothers and sisters have done the same. But probably most of you will understand the English children's work better than any in a foreigner's language.

These little London girls present especially attractive work in arithmetic. Their pretty handwriting was oftener round than long, as in our American schools, and there was a much greater variety in the penmanship. I looked particularly to see if the arithmetic makers across the Atlantic set up the same kind of problems for students, and found some new sorts but many that are familiar to us all.

A little Daisy S. made a neat and pretty page with this problem. "The omnibus costs one shilling; the train costs eleven pence; hence in one day I save one penny by taking the train, and in five days five pennies, and in fifty-two weeks I have saved £1 1s. 8d." In that example, as you see, Daisy learns a good lesson in economy as well as one in compound numbers, and perhaps the first will do her as much good as the last.

Another lesson of the same sort was this: "I spend £1 5s. 6d. in one week; in seven weeks I spend £8 18s. 16d.; I shall have left out of £15 the sum of £6 1s. 6d." It seemed to me that the English children have

a much harder task ciphering out their money problems than we do, because our denominations in money are so much easier to reduce.

There were many other Daisies in this book of numbers, and several Mabels and Eleanors and Katies and Esthers, just as with us, but I did not chance to notice any Marys. A little Olive has to find the "H. C. F. of 440 and 1269," and she also has a problem with your old friend, the "L. C. M." Eleanor L. makes beautiful figures. She has the heavy fraction $4489-3125$ "to be brought to a decimal." Here is an aggravating example given to little Edith C., aged twelve years: "If a horse eats as much as two cows or nine sheep which would eat the most, seventy-four cows or 334 sheep?" Now isn't that a large question for a little girl? She says that the sheep will eat the most, and her statements are as plain as print. Here is a sum which required some hard thinking and you can imagine how the little fingers clutched the pencil and how their owner's face cleared up when the answer came out even. It is such a comfort, is it not, to have the answer a plain, straight, no-fraction answer? "From 99 times 886,698 take 66,003,007, and find how many times the remainder is contained in 285."

Hilda H. has a nice name and she does a long problem in interest which contains many wearisome statements about pounds, shillings and pence, which have to be multiplied and added and reduced. Marian A. has this close knot given her to unravel: "A person takes a railway ticket for a month, paying twenty-five per cent. more for it than he would have done for a single ticket. At the end of the month he obtains an extension of time for a week by paying five per cent. on the monthly ticket. The whole sum paid is £2 12s. 6d. Find the price of a single ticket." Work it out and see if you get £2 for an answer.

The same old stories about papering rooms and allowing for aggravating doors and windows and of estimations for carpets and laying out gardens with walks around them appear to be put to the little English girls as well as to Americans. In algebra, too, there are the same old problems about the two eccentric parties who start from places a certain number of miles apart and patiently make their way toward each other on foot when they would much better take the cars. And it appears that in England, as in America, at least in books, those impertinent people are found who go around asking a man and his wife how old they are, and there, as here, the man refuses to answer in plain figures, but says that if you multiply his age by two and subtract his wife's age and then go on multiplying and dividing, adding and subtracting until your brain whirls you may find out the exact age of each, which never seems to me to be worth the trouble.

Pictures of the girls in this particular school were hanging on the wall over the books from which I have quoted, and the faces were very girlish and pretty. A long row of pictures of babies had this inscription, which, if you are a Latin scholar or have studied your English history carefully, you can easily read, "*Non Angli, sed angeli.*" And the mothers of all these children, so the card said, have had a college education.

But I have seen babies who were called *angels* by mothers who couldn't so much as spell the word *college*.

THE END.

BY JOHN S. BARROWS.

Say not that at the ending of the path
Of life the deep and darkly-rushing river lies.
Say rather, o'er the river, on the shore,
Await the soul the opened gates of Paradise.

MUSIC IN PHILANTHROPIC WORK.

The plan for a home orchestra outlined on a preceding page gives additional interest to Charlotte Mulligan's efforts at musical culture among working people as described by her at the musical congress in Chicago. The appended extract shows her marvelous success in the undertaking. Beginning first with a Sunday school class of bootblacks and boys of that grade in society, eight in all, she said:

I invited them to my house in a legitimate way—the old-fashioned way—and I read to them. That wouldn't do. I taught them games. That wouldn't do. Finally I found that the boys were mostly interested in singing, and I tried singing. It was pre-eminently successful. The boys would come to my house and I would teach them one or two hours in music and they would listen. I sang to them the best music that I knew, and being a pupil of Madame Seiler of Philadelphia I knew only the best music. They would listen, they would learn. I cannot stop to go over the past twenty-seven years, except to say that those boys have grown to be men and the class has increased from six to over one hundred, and since that day in October, 1865—twenty-eight years ago this coming October—there have been 12,000 working men through that class. Each one of those men has been taught something in music.

Now I will leave the boys and go right into the class as it stands today. It is still a Bible class. They are all working men, and I know directly from their appearance what the trouble is in their lives; it is usually drink. I say to a man after he has been in the class a short time: "You enjoy singing, I see by the way in which you sing. If you will stop your drinking I will teach you to sing." It is a perfectly practical agreement. There is no cant about it, no desire to influence him to be a Christian at all. It is a straightforward, honest feeling with a man. He makes that agreement and we begin our lessons. Presently the influence of the music takes hold of him and he does it then because he loves it; then he goes a step higher and does it because he is proud of doing it. Now what do we do with that voice when we get it to that point? We utilize it. I say to that man, "You have now an ability to do good; use your voice to do it." This man will then go to the hospitals, he will go to the penitentiary, he will go anywhere where he has a song to sing, and that is the result upon one man.

That is the vocal part of it. Now I shall speak of what has been done in the instrumental work. . . . We have passed from the brass band stage into an orchestral stage and have gone that much higher toward the best music in the world. I have the pleasure—and I wish to say, as well, the honor—of conducting an orchestra of thirty men. Every one of them is a mechanic, or working man, and I asked the leader of the orchestra—that is the first violin, as you know—if he would be kind enough to write me out a list of the men and their occupations, and I hold it in my hand to show you that they are not college-bred men at all. They are the men who have built your railroads; they are the men who have dug your ditches, and they are the men who have built the houses of our cities. That is the class of men that they are.

Now how did we teach them? I taught many of them the violin; I taught one or two of them the clarinet; I taught them the various instruments that I knew myself, always urging them on, and we have a pre-

paratory class for the orchestra every Saturday night. . . . We play no poor music. It has just as bad an influence on a man to hear a poor song or poor composition as a dime novel. I remember, while studying at Leipzig, once hearing a man that was tinning a roof whistling some of the prominent parts of the "March of Figaro," and it taught me a good lesson. Our men know only the best music, and it is the object and aim of the organization to learn good music and to play it as well as we can. And so I say to the younger people that are just beginning a philanthropic work—Christian work, I prefer—teach those who come in contact with you to play; if you are a vocalist, teach them to sing. If you can go further yet and teach them the orchestral music do that, only whatever you do do it thoroughly and do it well.

Some one has asked me, "Is it true that these men are really working men?" And I simply want to run down the list and show you what their occupations are: jeweler, clerk, letter carrier, civil engineer, teacher of music, butler (that is a very strange relationship; I meet my second violinist in the orchestra and he waits on me at the table afterwards, but he does both well), musician, machinist, ceiling decorator, spring-bed maker, and so on—all of them working men.

Now, one plea for the working man. Those of you who are at all noticing the signs of the times know that the next issue this country has to meet is the one between the working man and the capitalist. I know it from my experience with the thousands of working men that I have been with. If those of you who belong to the family of the capitalists will come out of your homes and go into those of the working man, and know them—I don't mean with your gloves on and "How do you do?" and "Good morning," but know them and know their families—and do something for them, you women of America will settle that tremendous question without any trouble.

Eugene Field thus moralizes:

Lines to be graven upon a silver plate given by his father to a little boy.

When thou shalt eat from off this plate,
I charge thee be thou temperate;
Unto thine elders at the board
Do thou sweet reverence accord;
And though to dignity inclined,
Unto the serving-folk be kind;
Be ever mindful of the poor,
Nor turn them hungry from the door;
And unto God, for health and food
And all that in thy life is good,
Give thou thy heart in gratitude.

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CONVERSATION CORNER.



F COURSE I do not know how much the last letter was shortened by the foreman, but it should have ended with a reference to the Peri style and the beautiful Basin first seen on landing at the waterentrance. At the right of this Basin, fronting the lake, is the largest

building of the fair—*Manufactures and Liberal Arts*. In round numbers, it is one hundred rods long and fifty rods wide. (See how far such a building would reach on your street.) Its thirty acres are divided into grand avenues and aisles for the display, in arcades and pavilions, of the almost endless products of the nations of the earth. All around the building are vast galleries, crowded also with exhibits.

An honorary member said I only needed to see the "Waterbury Clock" in this building. This was worth seeing indeed; how merrily the little boy laughed whom I held up to look at the scores of little automatic figures who were engaged in watch-making, milling, mining, sewing, spinning and even telegraphing—all keeping time to the tick of the clock. The time of the week and month, as well as the time of day, is shown; you can have this "Waterbury" for \$60,000.

But I saw many other things in those forty acres besides the Century Clock. I will mention only two. One was the educational exhibit of the country. I began to look over the school work of the different States, as prepared by the children themselves, but found it would take about a month to do it and stopped—recognizing, however, some familiar names! One alcove was devoted to manual training, with blocks and tools to illustrate the "Knife-Work in the School-Room," which we talked of not long ago. In fact, there is scarcely anything we have ever spoken of which is not exhibited or illustrated in some way in this great building.

The other thing was the Congregational exhibit in the northwest gallery (D., 102), described a few weeks ago in the *Congregationalist* by "Q. L. D." Plymouth Rock, the Mayflower, the Pilgrims going to meeting through the snow, women and children, governor, Myles Standish and all, descriptions and pictures of Congregational history and work—New England people feel at home in that alcove. I was glad to find that the two boys (young men, I suppose I should say) in charge are natives of the Hawaiian Islands, their grandfather, Levi Chamberlain, a Vermont boy of 1792 (not 1492) and Boston dry goods dealer, having become much interested in the mission to the islands that he went there in 1822 as a teacher of penmanship and general helper. Now "the barbarous people" of that day are a great nation and wish to become part of the United States of America! (The missionary and American people there are nearly all for annexation—let us vote for it too!)

The place I have visited the oftenest is the Eskimo Village in the northwest corner

of the grounds where I enter. An expedition was sent last year to Labrador and after a long voyage far to the north secured several families of the natives—over fifty in all, not counting the dogs! Their houses, built of logs and covered with bark, are on the side of a pond, on which two or three swarthy men are constantly paddling their *kayaks*. A pair of reindeer are attached to a wheeled vehicle (which did not come from Labrador!) and makes good time through the village.

But the dog-driving is still more interesting. Four or five of their shaggy Eskimo dogs (which look very much like wolves) are hitched by sealskin traces to the long, low sledge, or *kamootik*. To take the place of snow this summer small wheels or trucks are placed under the sledge and run on rails. The traces are very long, so that the dogs may be thirty or forty feet from the sledge. When I came into the village the team was having a little free fight, which the driver quelled with vigorous blows of his whip—both the stock and sealskin lash, the latter being very long, so as to hit the head dog. With a great howl they all bounded off but I had time to jump on the rear end of the *kamootik*, as one of you boys would run and jump on your sled after it had started. How they ran, the driver snapping his long whip and shouting, *hite, hite, hite!* They are not guided by reins but by words, although, of course, on the rails these would not be needed. But the driver told me that he said *ouk, ouk, ouk*, when he wished them to go to the right, and *rah, rah, rah* (as nearly as I could understand him), when they were to go to the left. He seemed much pleased when I shouted to them in that way.

The men were dressed in big sealskin frocks with hoods to cover the head. One woman had a similar hood in which she constantly carried her baby, which was born in the village and named *Everlina*, after the schooner which brought them. The mother's name was *Kootookatook Koopah*. The Eskimos do not have surnames, but this one was in memory of some ship's *cooper*, whom they knew, just as one little girl was called *Skee-pah* for an uncle who took that surname as a compliment to the "skipper" of a fishing vessel!

In one cabin I found a boy, perhaps twelve years old, sick in his rude little bunk. Some hurt incurred since he came to Chicago brought on hip disease, and he is now a cripple and an almost constant sufferer. His only name is *Po-mi-uk*, although, as his father, now dead, was a petty chief he is called by the managers *Prince Pomiuk*. He was so much delighted with a "souvenir postal card" which I happened to have that I sent him one (through the post office, addressing it, *Pomiuk, Eskimo Village*), containing a picture of the United States ship *Illinois* and a few kind words. When I called the next day he had it under his pillow, and made out to ask, "Your boat?"

I go in to see him every day, taking picture papers or fruit and repeating the Eskimo words I have learned. I always say, *Oksunai* (Good-by), *Pomiuk*, and it would please you to see him rack his brain to remember my name, *Oksunai—Mahtin!* How I wish you could hear him say, *Nukomeek*, generally translating it: *Thank you!*

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The Sunday School

LESSON FOR OCT. 29.

1 Cor. 8: 1-13.

ABSTINENCE FOR THE SAKE OF OTHERS.

BY REV. A. E. DUNNING, D.D.

The founding of the church at Corinth was the lesson for July 23 [Acts 18]. This letter to the Corinthians was written four or five years later at Ephesus. I suppose that a number of questions had arisen as to the practices of the disciples, that sharp differences of opinion had resulted and that these questions were submitted to Paul. This letter answers them.

One question, which came up in every church planted in a heathen community, concerned meats offered to idols. Paul wrote about it to the Romans a year later while he was at Corinth. We studied it Sept. 17. He returns to the subject again in this letter to the Corinthians, in connection with the Lord's Supper [1 Cor. 10: 14-33]. We have in this passage:

I. *The principle stated* [vs. 1-3]. Those who asked Paul's counsel appear to have been convinced that it was not wrong to eat this meat. They knew that an idol was only a lifeless image, and meat which had been offered to it was the same afterwards as before. That was to them the end of the matter.

Paul acknowledged that they knew this. But that was not the end of the matter. Knowledge by itself is not sufficient as a guide to conduct. It may make a Christian conceited and his influence harmful. If a man decides what he will do by his knowledge alone "he knoweth not yet as he ought to know." Love is as great an element in right judgment as to the course one ought to take as is knowledge. This is the principle which Paul stated. We know God by loving Him. When we know things as they are and use our knowledge to serve our brethren with God's spirit of love toward them, then we please Him.

II. *The principle applied.* The case was practical. Many Christians lived in heathen families, united with them in affectionate relations of family life. At each meal some portion of the food and drink was offered to the household idols. Did they acknowledge idols by partaking of this food and drink with the family? At weddings, funerals, festivals, state occasions, meats were offered to idols in the temples, then eaten in the temples, groves or in their homes. For Christians to refuse to share in these ceremonies might make them seem disagreeable companions, churlish friends, bad citizens. Would that commend the gospel of Christ? If they did partake would that act be regarded as sharing in idolatry? We should naturally suppose that Paul would have answered the question by referring to the council held in Jerusalem, which had definitely declared that Gentile Christians should abstain from meats offered to idols. But he makes no reference to it. Indeed, a little further on he tells them that under certain circumstances they need pay no attention to it [1 Cor. 10: 25-27]. He treats the whole matter as one to be considered afresh after these seven years. He would not allow the churches, even in council and confessing the guidance of the Holy Spirit, to impose perpetual rules of conduct in matters which were in themselves not sinful. But he applies the principle that knowledge and love united must decide their course by saying:

1. There is no moral wrong in eating meat offered to idols, considered in itself [vs. 4-6].

2. There is only one living God, and Him we know as our Father. We have but one Master, Jesus Christ, who has manifested God to men. An image representing another deity

is only a senseless image, and that which it is claimed to represent exists only in imagination. Eating meat which has been offered to it neither makes us better nor worse. There is no moral quality about it.

2. But weak consciences may suffer through Christians eating meat offered to idols [vs. 7, 10, 11]. There were those who could not wholly escape the associations in which they had been reared. To them the idol was still a possible rival to God. If they saw a fellow-Christian eat what had been offered to it, they might be emboldened to eat also, but the act would tend to weaken their faith and sear their consciences. Under such circumstances, while knowledge would justify the brother in eating, love would prompt him to refrain.

3. Therefore guard your liberty that it harm not others, for by indulging your liberty to the injury of weak Christians you sin against Christ [v. 12]. No Christian would willfully allow himself a pleasure which might result in the ruin of a weak brother for whom Christ died. To wound a weak conscience is to sin against Christ. So Paul makes for himself this resolve:

4. I will renounce any pleasure rather than harm my brother [v. 13]. He did not impose any command nor demand any pledge of the Corinthian Christians. He declared his own position, and relied on their loyalty to Christ and their good sense to do right in this matter.

The value of this lesson lies in its application of the principle that love united with knowledge must govern us in the practical questions which arise in daily life. May we play games of chance, dance, go to the theater, use wine or tobacco, ride a bicycle or make social visits on the Lord's Day? To these and numerous other questions many Christians would truthfully say: "For us there is no moral quality about them. They will not commend us to God; neither if we do them not are we the worse, nor if we do them are we the better. If all brethren knew what we know there would be no dispute about these things."

But suppose all do not know. Suppose you spend an evening at a theater, take a glass of wine or a Sunday spin on your wheel and no harm comes to you. Is it therefore right? But suppose your neighbor believes these things to be wrong yet wants to do them. He sees you do them. His conviction is not changed but his temptation is strengthened. He has not your knowledge, but he has desires like yours and far stronger. So he follows your example and does what to you is right but to him seems wrong, and therefore is wrong for him. Was it under those circumstances right for you? "Thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ."

What, then, can we do? We can enlighten weak consciences. In that way much progress has been made in Christian liberty. Some things which were regarded with doubt a generation ago are freely done today without harm to any. Perhaps we can enlighten our own consciences. It is not wrong to witness a play. But when theater-going is a passion with many, leading young men into expense which they cannot afford, tempting them to witness plays which are undeniably debasing, shall we use our liberty to step into a path which thousands follow to their ruin? It is not wrong to drink wine. But when the drinking of liquor to excess is the greatest and most patent curse to our nation, when it ruins multitudes of lives, debases society, corrupts politics and inflames men to commit crimes, is it worth while for us to use our liberty to drink wine? May not circumstances give to these things a moral quality? These are questions which each must settle for himself, and for his answers he is responsible only to his Master [Rom. 13: 3, 4]. They are questions in which circumstances alter cases.

They cannot without harm be made tests of church fellowship.

It is well to keep in mind to whom Paul is speaking. It is to those who have knowledge. He admits that they can indulge in the practice in question without harm to themselves. He advises them to do so under certain circumstances [1 Cor. 10: 25-27]. It is well to remember, also, who those are to whom he refers as having weak consciences. They are not those who clamor to have others restrained from eating meat offered to idols. They are those who are in danger of harming themselves by doing it. Those who are most zealous to compel their brethren to accept their rules of living would be the last to acknowledge that their consciences are weak. Such persons Paul resisted, often with indignation. He exclaimed: "Why is my liberty judged by another's conscience? If I by grace partake, why am I evil spoken of for that for which I give thanks?" He knew that some men could do these things which others thought wrong and still be acceptable to God.

But Paul made his own rules for himself and commended them to others by showing that the practice of them made him a Christian gentleman. "All things are lawful, but all things edify not." His chief aim in life was to edify or build up men in Christly character. Between things in which he had liberty, he would choose those most likely to bring others into greater likeness to Christ. So he would have others do. That is of more consequence than the doing of anything which we have the liberty to do. The last word in settling all these questions of Christian casuistry is: "Let not then your good be evil spoken of: for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost."

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHEELLOCK.

A parable from nature will furnish an illustration for this lesson. Tell the story of some meadow violets, growing in the grass near the wall, and of their fear lest they should be trampled upon because they were so small. But the tall blackberry bushes, growing by the wall also, sent out their thorny branches and started the young shoots with their briers to shelter the tender violets and to defend them from the hungry cattle. So the thorns of the high bushes became the protection of the weak plants growing under them.

Do you know anything else that grows besides bushes and plants? How do boys and girls grow? As they grow strong and tall, have they anything to do for the younger and weaker? What do you think the strong boys ought to do for the little ones on the playground? Do you think you ought to let them join in the games, even if you cannot run as fast and play as hard when they are there? Do you ever think that your strength is given you in order that you may help and protect the weaker? Some children were once taken to visit a blind kindergarten. The seeing children were invited to join in the games. Do you think the blind children could play the running and skipping games as well as the others? When the game of cat and mouse was played a little blind child was chosen for the mouse and the cat was a boy who could see. But he did not run as fast as he could. He made his steps slow enough for the little mouse to get into the ring. He used his strong eyes to help him to serve the little one whose eyes were not so good.

Do you ever think at home of the ways in which you are teaching your little brothers and sisters? Doesn't your little brother do everything that he sees you do? You can use a knife or scissors to cut, you can run off to play ball, or go wherever you please, maybe.

But is it safe for the little boy to do all these things? If you are stronger ought you not to bear his weakness and to please him by doing only the things that are safe for him? When Paul wrote to his friends in Corinth he reminded them to be careful of the weak ones and to do nothing that could harm them. Some of those Corinthians had grown so fast and understood the will of God so well that they knew that nothing which a man could eat, that would not harm his body, could really displease God. But there were others who could not outgrow their old Jewish idea that certain things were forbidden. They fancied that they must serve God by observing many rules about eating and drinking and various other things. And because they were still partly blind they did not wish others to see. So there was a division. And Paul advised those who were strong and who understood better that we must serve God with the heart to respect the wishes of the others and not to touch the things which they considered wrong. It is a safe rule for people at all times to follow what Paul lays down. He says, "We that are strong ought to bear the infirmities of the weak." If there is anything which would harm your brother or your friend, or any boy, to eat or drink, you have no right to touch it, for your strength is to be his protection, not his danger.

To make the lesson a temperance lesson, draw, or cut from paper, a beer-mug, a wine-glass, a bottle and a decanter. Do these hold good things? Do they ever harm any one? If they have harmed and will harm many, many people, have you any right to touch them? Many boys say, "O, they'll never do me any harm." Does that make it right for them? Why not? Give as a symbol for the lesson a glass cut from stiff paper with the motto, "Not to please ourselves."

THE CHURCH PRAYER MEETING.

Topic, Oct. 22-28. Christian Co-operation.
Neh. 4: 13-23; Matt. 10: 5-14; Acts 6: 1-7
(See prayer meeting editorial.)

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, Oct. 29-Nov. 4. Our Responsibility for Others. 1 Cor. 8: 10, 11; Rom. 14: 12-19.

This is another of those subjects which we need to approach from the positive rather than the negative end. That is, we should realize that it is the things we do quite as much as the things we refrain from doing that influence those whom we come in contact with. Practical expressions of our good will and love for others count more than the most scrupulous carefulness of behavior minus tender personal sympathy. We are responsible, too, in different ways and to a different extent for different persons. Hence arises the need of tact and of study to fulfill the duty placed upon us in reference to this or that individual. It usually happens that some one can be singled out from our circle of acquaintances and friends for whom we are more particularly responsible, and we cannot atone for our neglect of him by a remarkable devotion to some heathen whom we have never seen out in Africa. Moreover, responsibility varies with the place and standing assigned to us. The captain of the school football team, the girl who leads her class, the favorite in the social circle, the big brother in a large family of children, have in the eyes of others a prestige that increases their personal responsibility. Sheep follow their leader and large bodies of men are swayed often by one commanding spirit. I remember a strapping, manly fellow in my college class who bravely forced his way through a crowd of his mates and tore from a bulletin board a mock-heroic

advertisement designed to wound and make ridiculous an unpopular student. The rest of us were either laughing at it or looking on indifferently, with little thought that we had any responsibility in the matter. But the man who was brave enough to interfere turned the sentiment of the moment and made some men ashamed of themselves.

There are two ways in which we may bear this responsibility for others. One is reluctantly, complainingly, feeling it to be a great restraint upon us, a fetter on our freedom. The other way is to accept it gladly, to bear it manfully, to consider it a means of our own development as well as service of others. This second way is possible only to those who have gotten some idea of the great brotherhood of humanity of which we form a part, who realize that it has been God's way from the beginning to make every man his brother's keeper to just the extent that it lies in his power to counsel and aid him, and that only as the strong do get down beneath the weak is this old world ever to be lifted out of its degradation and sin.

Parallel verses: Gen. 4: 9, 10; Prov. 18: 19; Zech. 7: 9, 10; Matt. 18: 5-7, 15-17, 21-35; Luke 10: 25-37; Gal. 6: 1, 2; Heb. 13: 1-3; 1 John 3: 10-18; 5: 16.

PROGRESS OF THE KINGDOM.

THE OPIUM COMMISSION.

Instead of acting directly upon the question of the opium traffic in the East the British Government has appointed a royal commission to investigate and report on the subject. This opium commission, whose sittings in England have just been concluded, has listened to the most contradictory and conflicting evidence. While missionary after missionary denounced the use of the drug as a degrading and ruinous vice and declared its importation into China a national disgrace, the testimony of the Anglo-Indian officials, of physicians, of Anglo-Chinese merchants and of British functionaries was contradictory to the last degree. Certain physicians declared opium far less injurious than alcohol and one thought it desirable to raise the whole Indian revenue from opium, saying its prohibition would mean the more harmful use of alcohol. A surgeon general, thirty-three years in India, holds opium to be practically harmless and often beneficial, admitting, however, its pernicious effect if used in excess. An official in China declared that while Chinese popular opinion was against the opium habit he never heard of any ill-feeling against the English on account of it, and said that if people did not purchase Indian opium they would buy their own growth, which was increasing every year.

There was one exception to the general voice of the officials and physicians. Deputy-Surgeon General Partridge spoke strongly against the use of the drug, saying that twenty years in India had convinced him that its effects were degrading physically, mentally and morally. The commission evidently has a hard problem to deal with. It is understood that it is now to make investigation on the spot, and the next evidence will be taken in Calcutta.

OUR OWN WORK AND WORKERS.

Secretary Coit contributes a valuable article to the *Home Missionary* on the foreign home work, especially among the French Canadians, in Massachusetts. Leaving out the number of children born in this country, it is a startling fact that but three States have a larger number of foreign born inhabitants than Massachusetts. Of course not all of these immigrants are in need of missionary work, for many come from Great Britain and the Provinces and can be welcomed into the local churches; but there remains a large company of those who do not speak the English language, and conspicuous among them are the French-Can-

dians. It is surprising to learn that they constitute today fully one-twelfth of the population of the State. Among these people the Massachusetts H. M. S. has been sending missionaries and preachers with a good degree of success and the Swett legacy has furnished the financial means, coming as it did just as the work among the French Canadians was germinating. The society now has French Protestant churches in eight cities and towns as well as missions in four others, also a French Protestant College for both sexes at Springfield. Other foreign work carried on by the Massachusetts H. M. S. is that among the Scandinavians, Germans, Italians, Armenians and Hebrews. No little anxiety is felt by the officers of the society, however, owing to the fact that the portion of the Swett fund set apart for the foreign work will be exhausted within two years.

The commissioner for the World's Fair appointed by Bulgaria, Mr. V. I. Shopoff, has written a letter to one of the secretaries of the American Board commending the work accomplished by our missionaries in that country and asking for the return of those now in the United States. He declares that our missionaries have so identified themselves with the people among whom they have been working that Bulgarian history, literature, politics and religion have been indelibly stamped with the impress of their influence and deeds. They have translated the Bible and other books, offered help to the suffering and bereaved in time of war, given wise counsel in critical periods of political difficulties. This unsought testimony comes from a man who in his early youth was connected with our mission schools and is a member of the Protestant church in Philippopolis. While in Chicago he spoke in several churches, always expressing great gratitude for what the American Board has accomplished in Bulgaria.

The October *Life and Light* is a number of unusual interest and attractiveness as regards its leading articles. The first installment of a paper on Work for the Blind in China, by the well-known English traveler, Miss C. F. Gordon-Cumming, gives a graphic account of a phase of mission work about which general information is comparatively limited. An article on the Bible Women's Work in Bulgaria instantly attracts attention by its portraits of the earnest, intelligent faces of our Bulgarian sisters, while an excellent analysis of the causes of the present status of women in Japan is contributed by a missionary. Among the difficulties in the way of the advance of the Japanese woman is mentioned fear lest she shall become superior to man. This, of course, would be entirely contrary to the wishes of the ignorant Japanese husbands and fathers, whose sex in their eyes constitutes their divine right to be revered. Another difficulty is with the women themselves, who consider it a disgrace not to be married before twenty years of age, and are brought up to care only for those things of which men approve. Whenever a woman is made prominent in any way she becomes an object of jealousy and dislike, and so, although some women are efficiently performing the duties of responsible positions, they receive no honor and were the fact acknowledged would be obliged to resign. It is moreover stated that a large number of foreigners, English and Germans, condemn the higher education of girls and throw the weight of their influence against it.

To grow old is more difficult than to die, because to renounce a good once and for all costs less than to renew the sacrifice day by day and in detail. To bear with one's own decay, to accept one's lessening capacity, is a harder and rarer virtue than to face death.—*Amiel*.

Literature

BOOK REVIEWS.

THE CREEDS AND PLATFORMS OF CONGREGATIONALISM.

This important volume is the work of Prof. Williston Walker, Ph. D., of Hartford Seminary, and is dedicated appropriately to his father, Rev. George Leon Walker, D. D. It is somewhat surprising that no one has performed the same task before. It is eminently gratifying that it has been accomplished at last and so ably. The volume will take its place at once as one of the standard treatises relating to Congregationalism. It is all the better for the fact that it is the outgrowth of needs revealed and experiences gained in the author's work with the theological students whom he instructs. Denominationalism is secondary in importance only to the claims of the Christian Church as a whole and no other branch of the church has a history more honorable, interesting or valuable for study than our own. The volume of course contains historical statement and exposition rather than argument. Its purpose is to set forth in chronological order the successive Congregational creeds, platforms and other statements of principles, accompanying and connecting them by explanations of the general conditions and the particular circumstances which called them into being, so that not only theologians but all other intelligent readers may be put in possession of the outline, and of many of the details, of the development of the principles which Congregationalists as such profess and advocate.

It begins with Robert Browne's statement and ends with the creed put forth in 1883 by the commission appointed for that purpose by the National Congregational Council in 1880. Its twenty chapters consider also the First and Second Confessions of the London-Amsterdam Church, dated 1589 and 1596; the Points of Difference between Congregationalism and the Church of England, 1603; the Seven Articles of 1617 and the Mayflower Compact of 1620; the Development of Covenant and Creed in the Salem Church, 1629-1665; the Covenant of the Charlestown-Boston Church, 1630; Hooker's Summary of Congregational Principles, 1645; the Windsor Creed-Covenant, 1647; the Cambridge Synod and Platform, 1646-1648; the Half-Way Covenant Decisions of 1657 and 1662; the Savoy Declaration, 1658; the Reforming Synod of 1679-1680, and its Confession; the Heads of Agreement, 1691, and Other Union Efforts of the Seventeenth Century; the Massachusetts Proposals, 1705, and the Saybrook Platform, 1708; the Plan of Union, 1801; the English Declaration of 1833; the Burial Hill Declaration, etc., 1835; and the Constitution of the National Council and the Oberlin Declaration, 1871.

It is comprehensive, accurate, clear, discriminating and impartial. It reproduces, we are glad to perceive, the original texts of the different documents, citing the earliest extant editions and giving them literally, even with their occasional misprints. The quaint phrasing and spelling of the past have an interest and an actual value which would have been lost in great part had modern renderings been substituted. Each chapter is prefaced by a statement of the text followed, and of any reprints of the document concerned, as well as of the important

literature relating to it. Numerous footnotes also guide the reader who desires to pursue further researches. In all respects the volume is a fine example of conscientious, masterly scholarship.

The only points in respect to which issue is likely to be taken with Professor Walker are some which occur in his analyses of the influences which shaped this or that statement of principles, although he is so cautious and candid that he will not be corrected often or easily. For example, he discusses afresh the question whether Robert Browne originated this theory of church polity or borrowed in some particulars from the Anabaptists. The late Dr. Dexter believed that Browne was not indebted to others. The late Mr. Douglas Campbell urged that he was. Professor Walker takes a middle ground, arguing that some of Browne's characteristic views had been advanced already by the Anabaptists and that Browne probably, even if unconsciously, was somewhat influenced by them. Yet apparently he leans more to Dr. Dexter's opinion than to the opposite, urging that Browne "differed from the Anabaptists on points of great importance, and had no conscious connection with them" and "made the polity which he elaborated wholly his own." We incline to believe that Professor Walker's position will be adopted by most students, unless more conclusive evidence for one or the other of the two theories should come to light.

Another illustration of his judicious handling of a controverted matter is the passage which treats of the Salem Covenant and Direction. As to the influence of John Wise's publications in preventing in Massachusetts the establishment of the stricter ecclesiastical government which had become accepted in Connecticut, Professor Walker thinks it has been overestimated and holds that the different outcome was due chiefly to the dissimilar character of the governors and legislatures of the two colonies. This is a pertinent suggestion, but whether it have the amount of significance which he thinks probably will be disputed. We must not fail to add that the chapter on the famous Half Way Covenant is one of the most complete and perspicuous discussions of that subject which we ever have seen. [Charles Scribner's Sons. \$3.50.]

BIOGRAPHIES.

Rev. Dr. J. H. Barrows's *Henry Ward Beecher* [Funk & Wagnalls Co. \$1.50] is one of the series entitled *American Reformers*. The author has written with an enthusiastic admiration for Mr. Beecher yet not without discrimination. He seems to have formed in general a very just estimate of his subject. He brings out both the public life and services and the personal characteristics of the great preacher very vividly and skillfully. There will remain a difference of opinion about some features of the career here described and some collateral matters but from the point of view adopted the work has been done excellently.

The subject of Rev. Gavin Carlyle's *Memoir of Adolph Saphir, D. D.* [Fleming H. Revell Co. \$2.25], was a man of brilliant intellect and profound consecration. He was a Presbyterian minister in London until his death a little more than three years since, and his career possesses special inter-

est in that he was a convert from Judaism of Hungarian birth and was always earnestly active in labor for the conversion of the Jews. He would have been a man of mark in any age and this biography, which is well written, affords a good idea of him and his work and offers what evidently is a fine portrait of him.

Another valuable addition to the list of biographies of eminent historical characters is *Sam Houston and the War of Independence in Texas* [Houghton, Mifflin & Co. \$2.00], by A. M. Williams. General Houston was one of the most remarkable and influential men of his time in this country and no student of the history of the Southwest can safely neglect to familiarize himself with Houston's career and its significance. Mr. Williams has studied it thoroughly and described it ably, vividly and with wise judgment. His volume possesses permanent value.

STORIES.

Bar Harbor has been the scene of a number of stories and Mildred Fairfax has chosen it as that of her new book, *At Mount Desert* [Cong. S. S. & Pub. Soc. \$1.50]. She evidently is well acquainted with the region, and her story is a society novel with a strong religious tone. It has its faults, one of which is a certain carelessness in respect to details, but they are not sufficiently noticeable to prevent it from being enjoyable and helpful. Some of the conversations might have been condensed wisely and the French characters seem introduced too much for the purpose of description of religious work in France. But it is entertaining and stimulating. Good reproductions of Mt. Desert scenery illustrate it.—Mrs. Parr has written some good stories and the heroine of *Can This Be Love?* [Longmans, Green & Co. \$1.25] is so sweet and natural that the overwrought self-conceit of the unsuccessful hero can be borne. The book shows well how true nobility of spirit triumphs over adverse circumstances. The reader will be pleased with it.—Another, and quite an engrossing, detective story is *The Sign of Four* [J. B. Lippincott Co. \$1.00], by A. Conan Doyle. It is dramatic and even tragic and has an intricate plot developed with much shrewdness.

Here is a new book by Judge A. W. Tourgée and one suggested by the renewal of public interest in Columbus. It is called *Out of the Sunset Sea* [Merrill & Baker. \$1.75] and it purports to relate the adventures of an English soldier of fortune who accompanied Columbus to America. It is a graphic record of love, war and exploration, and possesses deep and increasing interest. The author's theory of the character of Columbus is one of the special features of the book. He does not estimate the great discoverer as highly in some respects as do others, but pictures him as inordinately selfish, jealous and greedy of gain although sagacious, intrepid and a natural leader of men. Another striking thing in the book is its representation of the merciless pervasiveness of the tyranny of the Spanish Inquisition. This book will be beloved of the boys but their elders will not easily lay it aside when once begun.—Mr. J. R. Coryell's *Deacon the Bold* [G. P. Putnam's Sons. \$1.25] is quite similar in its general plot to Judge Tourgée's story.

Diceon, too, is a manly English lad, and also a Bristol boy, and finds his way to Spain, encounters grave peril from the Inquisition, accompanies Columbus to the new world returning to England safely at last. This story is shorter and less elaborate than that just noticed, but is bright and wholesome. The sufferings of the Jews in Spain at the time are depicted in it with more fullness than in the other.

MISCELLANEOUS.

The Work of John Ruskin; Its Influence Upon Modern Thought and Life [Harper & Bros. \$1.00], places the admirers of Ruskin under obligation to its author, Prof. Charles Waldstein, the eminent archaeologist. It may be best described as the estimate by a thorough student of classic art of the lifework of a great man who has dared to live his thoughts in this prosaic, materialistic age. Withal it contains not only estimates of the man Ruskin and a wealth of information upon art matters but also very suggestive comments upon social conditions in England, Germany and the United States, in all of which countries Professor Waldstein has lived and wrought. Ruskin's various spheres of power are thoroughly depicted by this latest critic, but he is not solely a eulogist. Limitations as well as excellencies are set down. The language is technical and the style involved but the thought suggestive. A portrait of Professor Waldstein embellishes the book.

Another volume of lectures and discussions before the Brooklyn Ethical Association is out with the title *Factors in American Civilization* [D. Appleton & Co. \$2.00]. Dr. Charles De Garmo, Rev. J. C. Kimball, Hon. W. J. Coombs, Rev. J. W. Chadwick, N. P. Gilman, E. P. Powell and others treat of The Nation: its Place in Civilization, Natural Factors in American Civilization, Foreign Commerce, The Social and Political Status of Woman, The Labor Problem, The Philosophy of History, etc., and the discussion which followed each address is reported. Much familiar ground is gone over, but some new suggestions are offered. —The eighty-second volume of *Littell's Living Age* [Littell & Co. \$2.75] is as rich, diversified, entertaining and profitable as any of its predecessors, and the volume appears in its familiar shape.

NOTES.

— Authors of stories for boys seem to make most money out of literature, judging by what is reported of literary incomes.

— The plays which the children in Miss Alcott's Little Women used to act are about to be brought out in a volume. The boys and girls will enjoy them.

— It is proposed to erect a Woman's Memorial Building and to preserve in it the Woman's Library which has attracted considerable attention at the World's Fair.

— Labor on the New English Dictionary has at last been carried through the letter C and work upon D has been begun. It is probable that many years will pass before the work is completed.

— A communication to the *Publishers' Weekly* asks why the leading American monthlies are sold for thirty-five cents a copy when in England copies of the same issues are sold for twenty or twenty-four cents.

— The *Publishers' Weekly* declares that the

book trade, which, like every other branch of business, has been very dull during the summer, is becoming more active and by the holiday season may be expected to resume its ordinary proportions.

— Mrs. Burnett's interesting autobiographical narrative, *The One I Knew Best of All*, is to be published shortly in book form by the Scribners. The same firm is about to issue a new book by Alice Morse Earle, describing Customs and Fashions in Old New England.

— Miss Charlotte M. Yonge received, on her recent seventieth birthday, an album containing five thousand autographs of admirers of her writings. Among them are those of the Archbishop of York, the Marquis of Salisbury, fifteen bishops and many others of eminence. The Queen of Italy sent an autograph note and a photograph of herself.

— Dr. A. Conan Doyle is beginning to be termed the present popular favorite among English story-writers. He has made his reputation within the past three years, and is declared to have established an income of \$15,000 a year and to have contracts on hand for five years to come. "When it rains, it pours" in literature as in nature.

— The J. B. Millet Co. of this city, the successive parts of whose Famous Composers and their Works we are noticing as they appear, have already secured nearly ten thousand paid subscriptions to that excellent work although it costs fifteen dollars a copy. Who dare say that the American public does not appreciate a meritorious publication?

— The Gates papers, which include valuable material relating to the American Revolution, which are owned in New York and which hitherto have been carefully kept from the public, have been placed for inspection at the disposal of Judge Walter Clark who is preparing for publication the colonial and State records of North Carolina. The papers of Gen. Nathaniel Greene, which are in Georgia, also have been offered him for examination.

BOOKS OF THE WEEK.

- Lee & Shepard. Boston.*
 WOODEY THORPE'S PILGRIMAGE. By J. T. Trowbridge. pp. 269. \$1.25.
 A VICTORIOUS UNION. By Oliver Optic. pp. 361. \$1.50.
 AMERICAN BOYS AFLOAT. By Oliver Optic. pp. 345. \$1.25.
 BUILDERS OF AMERICAN LITERATURE. By Francis H. Underwood. pp. 302. \$1.50.
 OUTLINE OF CIVIL GOVERNMENT. By C. D. Higby. pp. 133. 30 cents.
Roberts Bros. Boston.
 THE BARBERY BUSH. By Susan Coolidge. pp. 357. \$1.25.
 THE CHILDREN'S YEAR-BOOK. Arranged by Edith E. Forbes. pp. 361. \$1.50.
 COMIC TRAGEDIES. By Jo and Meg (Alcott). pp. 317. \$1.50.
 HELPFUL WORDS. Selected by Mary B. Merrill. \$1.00.
Houghton, Mifflin & Co. Boston.
 THE OLD COLONY TOWN AND OTHER SKETCHES. By W. R. Bliss. pp. 219. \$1.25.
 TWO BITES AT A CHERRY AND OTHER TALES. By Thomas Bailey Aldrich. pp. 269. \$1.25.
 SUB-COLUM. By A. P. Russell. pp. 267. \$1.25.
Ginn & Co. Boston.
 LIVY, BOOKS XXI. AND XXII. Edited by Prof. J. B. Greenough and Prof. Tracy Peck. pp. 232. \$1.35.
 COLLAR'S SHORTER EYSENACH. Revised by Clara S. Curtis. pp. 242. \$1.10.
George H. Ellis. Boston.
 JESUS AND MODERN LIFE. By Rev. M. J. Savage. pp. 229. \$1.00.
Balch Bros. Boston.
 AMERICAN LANDMARKS. By G. A. Cleveland and R. E. Campbell. pp. 97.
Little, Brown & Co. Boston.
 THE WORLD'S BEST HYMNS. Compiled and illustrated by Louis K. Harlow. pp. 177. \$1.50.
Thomas Nelson & Sons. New York.
 OXFORD BIBLE FOR TEACHERS. With new and revised helps. \$3.00.
 THE HINLE IN SPAIN. By George Borrow. pp. 355. \$2.00.
 THE WALTERS HUNTERS. By R. M. Ballantyne. pp. 410. \$1.50.
 MAUD MELVILLE'S MARRIAGE. By E. Everett-Green. pp. 324. \$1.25.
 JEM'S WIFE. By the Author of Granny. pp. 128. 50 cents.
 CHRIS. WILLOUGHBY. By Florence E. Burch. pp. 399. \$1.25.

- DAFFODIL. By Maude M. Butler. pp. 128. 50 cents.
 FAVORITE STORIES ABOUT ANIMALS. pp. 128. 50 cents.
 FAVORITE BOOK OF NURSERY TALES. pp. 110. \$1.50.
 FAVORITE BIBLE STORIES. pp. 128. \$1.00.
 THE ROBBER BARON OF BEDFORD CASTLE. By A. J. Foster and E. E. Cuthell. pp. 219. 80 cents.
 LOST IN THE WILDS OF CANADA. By Eleanor Stender. pp. 227. 80 cents.
 THE FORGOTTEN HOPE. By A. L. O. E. pp. 265. \$1.00.
 SKETCHES OF NATURAL HISTORY. By Mary Howitt. pp. 212. \$1.00.
 THE PEEP OF DAY. pp. 64. \$1.25.
 THE LIFE OF CHRIST FOR THE YOUNG. pp. 32. 35 cents.
The Century Co. New York.
 HANDBOOK OF ENGLISH CATHEDRALS. By Mrs. Schuyler Van Rensselaer. pp. 483. \$2.50.
 POEMS HERE AT HOME. By James Whitcomb Riley. pp. 187. \$1.50.
 THE GREAT REMEMBRANCE AND OTHER POEMS. By R. W. Gilder. pp. 87. 75 cents.
 THE PUBLIC-SCHOOL SYSTEM OF THE UNITED STATES. By Dr. J. M. Rice. pp. 308. \$1.50.
 TOPSY AND TURVY. By P. S. Newell. pp. 31. \$1.00.
 THE COSMOPOLIS CITY CLUB. By Washington Gladden. pp. 135. \$1.00.
 THE WHITE CAVE. By W. O. Stoddard. pp. 234. \$1.50.
 AN EMBASSY TO PROVENCE. By T. A. Janvier. pp. 132. \$1.25.
 BALCONY STORIES. By Grace King. pp. 245. \$1.25.
 WALTER CAMP'S BOOK OF COLLEGE SPORTS. pp. 329. \$1.75.
 THUMB-NAIL SKETCHES. By G. W. Edwards. pp. 113. \$1.00.
 THE BROWNIES AT HOME. By Palmer Cox. pp. 144. \$1.50.

- Charles Scribner's Sons. New York.*
 MEMOIRS OF MADAME JUNOT, DUCHESS OF ANRANTES. 4 vols. \$10.00.
 IVAR THE VIKING. By Paul du Chaillu. pp. 367. \$1.50.
 THE SUNNY DAYS OF YOUTH. By the Author of How To Be Happy, Though Married. pp. 361. \$1.25.
 THE WHITE CONQUERORS. By Kirk Munroe. pp. 326. \$1.25.
 AN OLD MASTER AND OTHER POLITICAL ESSAYS. By Prof. Woodrow Wilson. pp. 181. \$1.00.
 UNIVERSITY FOOT-BALL. Edited by J. R. Church. pp. 133. \$1.25.
 MEXICAN LADY. By Thomas Nelson Page. pp. 70. \$1.50.
G. P. Putnam's Sons. New York.
 THE HOME. By Fredrika Bremer. Two vols. pp. 666. \$2.50.
 THE STORY OF PARTHIA. By George Rawlinson. pp. 432. \$1.50.
 AN HISTORICAL INTERPRETATION OF PHILOSOPHY. By John Bascom. pp. 518. \$2.90.
 COMPARATIVE ADMINISTRATIVE LAW. By Prof. F. J. Goodnow. Two vols. pp. 684. \$5.00.
 TWO SOLDIERS AND A POLITICIAN. By Clinton Ross. pp. 139. 75 cents.
American Book Co. New York.
 ZENOPHON'S ANABASIS. By Pres. W. R. Harper and James Wallace. pp. 575. \$1.50.
 VERGIL'S ÆNEID AND HUCOLICS. By Pres. W. R. Harper and F. J. Miller. pp. 564. \$1.50.
 ARNOLD'S LATIN PROSE COMPOSITION. Revised by J. E. Mulholland. pp. 415. \$1.00.
 ARNOLD'S FIRST AND SECOND LATIN BOOK. Revised by J. E. Mulholland. pp. 416. \$1.00.
 THE LADY OF THE LAKE. By Sir Walter Scott. pp. 192. 30 cents.
Thomas Y. Crowell & Co. New York.
 LORNA DOONE. By R. D. Blackmore. Two vols. pp. 591. \$3.00.
 THE FRENCH REVOLUTION. By Thomas Carlyle. Two vols. pp. 722. \$3.00.
 WHEN THE KING COMES TO HIS OWN. By E. S. Elliott. pp. 26. 30 cents.
 STILLNESS AND SERVICE. By E. S. Elliott. pp. 44. 30 cents.
Dodd, Mead & Co. New York.
 IRISH IDYLS. By Jane Harlow. pp. 317. \$1.25.
 NATIONAL CONSOLIDATION OF RAILWAYS. By G. H. Lewis. pp. 326. \$1.50.
 A QUESTION OF HONOUR. By Lynde Palmer. pp. 315.
Contemporary Publishing Co. New York.
 NURSERY PROBLEMS. Edited by Dr. L. M. Yale. pp. 274.
Macmillan & Co. New York.
 MISS STUART'S LEGACY. By Mrs. F. A. Steel. pp. 460. \$1.00.
Benziger Bros. New York.
 CHRIST IN TYPE AND PROPHECY. By Rev. A. J. Maas. pp. 485. \$2.00.
Maynard, Merrill & Co. New York.
 THE ELEMENTS OF DRAWING. By John Ruskin. pp. 380. \$1.50.
Funk & Wagnalls Co. New York.
 THE PEOPLE'S BIBLE. (JOHN.) By Rev. Dr. Joseph Parker. pp. 460. \$1.50.

PAPER COVERS.

- International News Co. New York.*
 "CLEAR THE TRACK!" By E. Werner. pp. 319. 50 cents.
American Academy of Political and Social Science. Philadelphia.
 RELATION OF ECONOMIC STUDY TO PUBLIC AND PRIVATE CHARITY. By James Mavor. pp. 60. 25 cents.
 MAGAZINES.
 October. GOOD HOUSEKEEPING.—SANITARIAN.—LAWS OF LIFE.—BOOK REVIEWS.—PRACTICAL.—BOOK NEWS.—BIBLIOTHECA SACRA.—EDUCATION.—THINKER.—SILVER CHAMBER.—PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH.—COSMOPOLITAN.—CALIFORNIA REVIEW.—ART JOURNAL.—PANST.

The Annual Meeting of the American Board.

Worcester, Oct. 10-13.

The heart of the old Bay State, as the city of Worcester is called, is a grand place for a Congregational rally of any sort. Its easy accessibility, its ample hotel accommodations, its spacious and convenient Mechanics' Building, seating 2,000 persons, adapt it to convention purposes; while its seventeen Congregational churches, with an aggregate membership of between four and five thousand, furnish the proper background and atmosphere for a denominational anniversary. Only four years ago the National Council met here, but it is twenty-nine years since the board assembled in Worcester, and the years between have wrought noticeable changes both in the city and in the *personnel* of the body. It is worth remarking, too, that the second meeting of the board in 1811, or the one that immediately followed the historic initial meeting at Farmington, was held in Worcester.

Though this year's session was not called to order until the accustomed hour on Tuesday afternoon, an unusual number of attendants arrived on Monday and the animated conversation of men in little groups here and there, as well as the preliminary private conferences, the proceedings of which did not creep into the public prints, were signs, at least to those familiar with the history of the last six years, that the approaching meeting was to be a critical and momentous one. The well-known leaders of both "wings" of the board were on hand early and a disposition to count noses was manifest in some quarters. The honorary members, too, and pastors and laymen generally, with the customary goodly array of women, were well represented at the opening sessions, and the incoming trains Tuesday evening and Wednesday morning swelled the numbers.

With quiet dignity President Storrs set the wheels in motion and a Scripture passage, prayer and the familiar strains of Coronation stamped the assembly at once as a missionary gathering. The welcome to the city and the churches was voiced by Rev. Daniel Merriman, D. D., whose cordial greeting included the hope that the meeting would issue in harmony, and that the two wings of the board would bear the great cause above the level of obstruction and personal dispute. In his response Dr. Storrs recalled scenes and events connected with the Worcester meeting of 1844. There have been many problems before in the history of the board but they have been solved. Nor are our problems insoluble. Optimism is the only proper attitude of mind for us. He quoted from a letter of Dr. Hopkins, written thirty years ago, advising that when dissatisfaction arose with the administration critics take pains to ascertain at the mission rooms the exact facts.

PRELIMINARY RESOLUTIONS.

That there was on the minds of those present something besides the conversion of the heathen world was evident the moment Recording Secretary Stimson concluded the reading of the minutes, when two or three gentlemen were on their feet with resolutions. Dr. Quint, acting, as he said, for a layman who was not able to be present at the opening meeting, presented this resolution:

Resolved, That the various memorials be referred to a special committee of fifteen, to be appointed by the president, to which shall also be referred all memorials, resolutions and propositions touching members and work of secretaries and prudential committees, the instructions given to the prudential committee in any matter within their province, appointments to missionary service and any other kindred subjects; which committee is requested to make its report at the earliest possible moment.

This resolution was carried without opposition, and then followed in quick succession a rain of resolutions, which were read and referred without discussion to the committee just created, but the members of which were not announced by Dr. Storrs until Wednesday morning.

Professor Fisher presented this:

Resolved, That the Prudential Committee be and hereby is relieved from all instructions pertaining to the doctrinal qualifications for missionary appointments excepting those which are contained in the manual, and which are embodied in the following questions:

1. What are your views respecting each of the leading doctrines of Scripture commonly held by the churches sustaining the board? In answering the question you may use your own language or refer to any creeds of acknowledged weight as to the doctrines contained in these creeds.
2. Have you any views at variance with these doctrines?

Rev. Henry Fairbanks presented this:

Whereas, the Japan Mission has unanimously requested that Rev. William H. Noyes be appointed a missionary of this board, indorsing the character of his work and his teaching during his four years of service among them, and

Whereas, The Prudential Committee has expressed its conviction that, because of former instructions from the board, it has no authority to appoint him, practically referring the matter back to the board,

Voted, That the committee is hereby authorized to make such appointment.

Ezra A. Stevens presented this:

Whereas, The Prudential Committee has expressed its conviction that it had no authority under the votes previously passed by the board to appoint Rev. William H. Noyes as a missionary, and while we commend the committee for their faithful adherence to the instructions of the board, as understood by them, yet, in view of the fact that our missionaries in Japan have heartily commended Mr. Noyes and have requested his appointment by our board,

Resolved, That we deem it expedient, under the circumstances, to accept Rev. William H. Noyes as a missionary of the American Board, and that we hereby authorize the Prudential Committee to appoint him to our Japan mission as soon as practicable.

Chester Holcombe presented this:

Resolved, That this board recognizes the care and fidelity exercised by the Prudential Committee in the conduct of all affairs intrusted to it during the past year and unqualifiedly accepts and approves its actions.

Dr. M. M. Dana presented this:

Whereas, It is desirable to remove any uncertainty which may exist as to the standard to which the board expects that the doctrinal views of missionaries will be conformed, and

Whereas, The special attention of this and other societies has been called to this subject by the National Congregational Council, assembled since our last meeting,

Resolved, That the board reaffirms the principle implied in its manual, and which it has always accepted, namely, that the faith which it is established to diffuse is that of the churches which sustain it;

Resolved, That, in determining what these doctrines are, the board accepts and expects its officers carefully to apply the principles stated in the declaration adopted by the National Council at its session Oct. 14, 1892, which read as follows:

"Each Congregational church has its own confession of faith, and there is no authority to impose any general confession upon it, nor are our ministers required to subscribe to any specified doctrinal standards; but, as a basis of fellowship, we have certain creeds of acknowledged weight to be used, not as test but as testimony; and we have also, in ecclesiastical councils and associations of churches, recognized organs for expressing the fellowship and declaring the faith held by our churches to be essential, as well as guarding the liberty of thought generally allowed in our churches. Therefore, in the administration of all our benevolent societies and in the common work of our churches utmost care should be exercised in the application of the foregoing principles."

With the presentation of these resolutions the burst of excitement spent itself and the routine program then had the right of way.

REPORT OF PRUDENTIAL COMMITTEE AND TREASURER.

The report of the Prudential Committee, read by Dr. Alden, adverted first to the death during the year of three corporate members, Messrs. J. N. Stickney, A. Hastings Ross and J. J. Bell. Passing to the work of the year, it was stated that seven missionaries and twenty-nine assistant missionaries had gone to the foreign field. At home the cause has been presented to the churches more generally and effectively than ever before, through Secretaries Creagan, Daniels, Hitchcock, Humphrey and Frear and a large number of missionaries temporarily in this country. The financial history of the year is not quite so gratifying. The receipts from donations were \$483,187, a decrease of \$61,909 from the previous year, when, however, special sums amounting to over \$50,842 were contributed. The loss in legacies in 1892-3 amounted to \$103,018. From the Otis bequest \$30,864 were appropriated for new missions. The debt, amounting to \$88,318, is the first one of any size since 1877. The immediate necessity of the hour is a pledge of \$250,000, and the report ended with the suggestion that each of the 250 corporate members be responsible for \$1,000.

Treasurer Langdon S. Ward presented a detailed report of receipts and expenditures. The balance of the Otis legacy left on hand Aug. 31, 1893, was \$37,128, and of the Swett legacy was \$3,913.

ANNUAL SURVEY.

The burden of the reports rendered by Foreign Secretaries Clark and Smith was the crippling of all branches of the work by retrenchments and the imperative need of increased contributions that the missions may even hold their own.

In Mexico the erection of new church buildings has called the attention of the better classes to the work. The schools for girls have progressed and missionaries are gaining access to homes before closed.

In Spain there has been little change and no progress has been possible from lack of funds. The girls' school at San Sebastian won favor by the success of its students in the public examinations of the city.

In Austria the number of churches has been doubled, persons of education are being attracted by the work and public sentiment is changing, although there are still legal restraints and some persecution.

The opposition from the ecclesiastics in Bulgaria, to which is added in Macedonia the hindrances from the Turkish authorities, has prevented advance in those countries. Suitable church buildings are needed at some stations, and it is considered that their influence would be greater than that of a new missionary family.

In India there is more readiness to listen to the gospel than ever before. The progress of the colleges and of the schools for training Bible women has been marked. Dr. Clark closed his part of the survey with this notable utterance in regard to the workers in Japan:

In spite of minor mistakes and defects on the part of the Christians, the prominent thing that must impress every impartial observer of all the facts is that their moral courage, their earnest yet courteous replies to their enemies, their tact in methods of aggressive work, their scholarly ability, their publications so full of life and hope, their self-sacrifices, their unwavering faith in and loyalty to the divine Son of God, are qualities that have compelled a wide respect and that constitute the beginnings of a wider victory.

In his turn Dr. Smith reported that the presence of the Christian powers in the Pacific Islands has embarrassed all missionary operations except in the Gilbert Islands. Mr. Walkup with the Hiram Bingham is prepared to visit all the islands in this group. The State Department has assurances that Spain will make amends for the injuries in Ponape where, owing to the warfare, churches and schools are dying out.

In China the churches have received unwonted additions and the homes in great numbers are open to the missionary women. The time was never more inopportune for such legislation as that of the Geary Act.

The West African mission has made greater progress than in any previous year. The principle of self-support has been strictly applied to the two churches and to the schools. The Zulu mission sends a goodly number of Christians from its churches to aid in new work.

In Asiatic Turkey famine, earthquakes and the extortions of tax-gatherers have increased the burdens. But the gifts and exertions have increased in proportion. The note of the year is the governmental interference in the arrest and exile of teachers and in the burning of the Girls' School at Marsovan. The missionaries are deserving of great praise for the way in which they have borne these trying times. Recognition should be made, also, of the services of Consul Jewett and of the State Department at Washington.

Summing up the details of his report, Dr. Smith said:

Under the care of the board, at more than 1,200 strategic points, amid a population of not less than 100,000,000 souls, engaging the efforts of 557 missionaries and 2,738 native helpers, including 442 churches with 41,566 members, 3,570 having been received this year, gathering a host of 48,585 pupils in schools of all grades, from the kindergarten on the one hand up through high school and college to the theological seminary on the other hand, administering medical relief to 120,000 patients and distributing the Bible and Christian literature by millions of pages annually, this sublime work is advancing to victory. The movement is slow, the agencies are many, the obstacles most diverse, but, on the whole, as we look abroad over all the field, the darkness is passing, the dawn deepens and everything thrills with opening life. The day of salvation, the day of God to a redeemed world, is at hand.

THE SERMON.

There was but one opinion as to the strength, charm and aptness of Dr. A. J. Lyman's sermon, which abundantly confirmed his reputation as one of the leading preachers in Brooklyn, that city of strong pulpits. It was delivered from manuscript and was one hour and twenty minutes long, but so rapid was the movement of thought and so ringing the delivery that attention to the last did not flag. The text was Paul's five-fold repetition in the ninth chapter of First Corinthians of the clause, "That I may gain," and the theme was the Christian law of adaptation to environments in its relation to missionary enterprise of the present day. Deprecating first an unwise concession to the spirit of the age which would cause Christian daring to be succeeded by Christian diplomacy and would permit the missionary spirit to be half conquered by the world in order to gain access to the world, Dr. Lyman went on to set forth the true principle of adaptation as at the root of all progress. Christianity, more than any other religion, possesses a certain divine breadth and ease of adaptation, and this has always had its highest manifestation in foreign missionary work. A number of illustrations of variety of method with identity of spirit were given.

But wise adaptation to environment must always be the spontaneous product of a divine energy and a divine passion for men. This was the secret of Paul's success with men. Back of all his adjustments was the burning desire to gain men. The majesty and intensity of the idea of gaining a soul determine the

limits of variation in the way of approaching the soul. Missionary policies should be arranged with a gentle largeness in which is the genius of real adaptation without surrender of vital principle. The preacher then reviewed the history of missionary effort from apostolic days on to show how the broadest adaptation has always sprung from intense evangelical earnestness and had always been subordinate to the spiritual end.

The question for us is how to adapt our missionary work to the new forces of the age, four of which were particularized. First, the intellectual and critical movement. To this the missionary spirit should be friendly while holding it subordinate to the larger spiritual end. The missionary should meet the intellectualism of the unbeliever with a finer intellectualism. He has little leisure to weigh a mere perhaps. He leaves that to his brother at home in the seminary. Somebody should count threads, but not the man who is running with the life line. The missionary is the ordinary minister minus a little speculation and plus a little urgency. He has his freedom of thought, but he is engaged in the imminent wrestle to rescue a man or a nation from moral death and he wishes to think to some practical purpose. The possibilities of the unrevealed future engross his attention as little as does the weather of tomorrow the attention of a fireman who dashes into a burning house to save a child. It is not so much whether a man's conjecture inclines this way or that way upon some secondary point concerning which little is said in the Scriptures, as whether the man holds either opinion, whether *pro* or *con*, as of little moment compared with the tremendous mid-rush of Christian motive to win men now and conquer the nations for Christ before the firing of the sunset gun, which shall determine the fitness of the man to be Christ's missionary.

The second note of our age, its industrial enterprise by the aid of applied science, should be welcomed and utilized, while the third force, the democratic spirit and the drift toward co-operation and representative control, should also be recognized both on the mission field and at home. The fourth movement of the day, the call for a larger and wider philanthropy, finds its proper response from the missionary, for the Christ spirit is that of intelligent service to the whole man, body, soul and spirit.

SECRETARIES' SPECIAL PAPERS.

The Personal Factor in the Missionary Problem was Dr. Alden's theme, and he emphasized (1) the personal leader, the enthroned Lord, (2) the personal messenger, (3) the personal recipient of the message, (4) the personal source of supply. "When each disciple," said the paper, "recognizes his own direct relation to the personal Lord on the one side and the personal messenger on the other, all the intermediate agencies will find their appropriate, efficient place."

Dr. N. G. Clark set forth two unsolved mission problems: (1) industrial education; (2) unity in the presentation of the gospel message to the unevangelized world. As respects the former problem the paper was a bold and convincing plea that the training of mind and hand keep pace with preaching, in order to secure a Christian civilization and a self-supporting, upright native community. The progress which this idea is making on the foreign field, and the good results thus far achieved, were depicted. On the point of unity in the message Dr. Clark affirmed that the ideal should be to present to different types of men the world over the essential truth of the gospel, stripped of denominational peculiarities and philosophical speculations. We must not insist upon pressing unduly the forms of thought of one country upon the in-

tellectual life of another. Give the life that is in Christ free development.

Dr. Judson Smith's paper was a graphic and able historical survey of the Work of the Board in Africa since its inception in 1834, as carried on successively in the Cape Palmas and Gaboon, the Zulu, the West Central African and the East Central African Missions. Dr. Smith paid high praise to the patient and heroic workers. Though the outward results are not striking the transformation of Africa has begun.

MEMORIAL PRESENTED AND ADVOCATED.

At the beginning of the Wednesday afternoon session the burning question came to the front again, quite unexpectedly to many, through the effort of C. F. Thompson to gain the floor in order to present a memorial. To the objection raised that all similar memorials had been referred without reading to the committee of fifteen then in session, Mr. Thompson replied that the character of the signers of his petition entitled it to a hearing, and his contention was supported by Dr. Walker, who thought that it was a great mistake to refuse these various memorials a reading before the body. Dr. Magoun moved that all the memorials in the hands of the committee be brought back and read, and this motion, seconded by Judge Shipman, prevailed, and Mr. Thompson presented the following:

The undersigned, lay members of the American Board of Commissioners for Foreign Missions, observing in a letter in the *Independent* of Aug. 30, over the signature of the reverend president of the board, the statement that the "two subjects" now prominently before the members and friends of the "American Board" are, "of course, first, the action of the Prudential Committee in what is commonly referred to as 'the Noyes case,' and, second, the proposed enlargement of the committee itself," and inferring from this statement as well as from other corroborating indications that this may be regarded as in some sense an official announcement of matters concerning which this corporation is likely to be called upon to take action at this meeting, desire in our own behalf (and the more especially as some of us cannot be present at this annual meeting) to memorialize the board as follows:

1. Concerning the "proposed enlargement of the Prudential Committee," we have no expression to make at this time.

2. In regard to the "action of the Prudential Committee in what is commonly referred to as the 'Noyes case,'" we desire, without reflection upon the committee or its action in the past, to urge upon the board, in view of Mr. Noyes's five years' proved efficiency as a missionary and the earnest request of the Japan Mission for his formal union with that mission in service, the immediate authorization of the appointment of Mr. Noyes by the committee as one of the missionaries of this Board.

[Signed.]

Franklin Carter, James White, William H. Haile, Charles Theodore Russell, John N. Dennison, James B. Angell, Samuel Johnson, Charles A. Jewell, Nathaniel Shipman, Rowland Hazard, Royal C. Taft, C. W. Osgood, M. H. Buckham, S. D. Smith, J. S. Wheelwright and C. F. Thompson.

The reading of this memorial was supplemented as follows:

CHARLES F. THOMPSON'S SPEECH.

"In explanation of this memorial, I wish to say, on behalf of the gentlemen who have signed it, that they by no means wish to separate themselves from the ministers belonging to this corporation, but they felt this way, that they come nearer in touch with the common people of our churches than most of our ministers do. I have no doubt that if any man came to Brattleboro and asked Mr. Day, my pastor, about collections, he would refer them to me or some other man in closer touch with the benevolences of the church. It is so all through this land of ours and, while I respect and honor the elder gentlemen and clergymen on this board with all my heart, I do say that they are not aware of the feeling that exists today throughout the length and breadth of our land in regard to this particular case.

The churches do not care whether you have twelve or fifteen or twenty members of the Prudential Committee, but the churches have begun to see, after this five years' time, that Mr. Noyes is a Christian man, they have come to see that he is doing a splendid work as a missionary and they are asking and have asked me, "Why don't they appoint him? Isn't he a good man?" The Friday before I came here I was asked to explain in the Friday night prayer meeting in our church something about the American Board. I did, and I did it from the conservative side, stating that the Prudential Committee were splendid men, saying to them that, under the circumstances, they had done all that could be asked. But, sir, we do not believe in the principle of instructing a Prudential Committee; we believe, just as stockholders of a bank believe in regard to their directors—when they have chosen their directors they are to direct and plan. But when the Prudential Committee, or any other committee, of any board act through their president and throw back upon us this very subject and ask for our determination again, then we have the right to instruct the Prudential Committee.

"I wish to say, further, from these gentlemen, you cannot find an instance where any of the so-called minority have published maledictions against the other side. None of these gentlemen are Unitarians or Universalists, nor do they purpose to introduce a new Bible. We want men who will go and preach the gospel of the Lord Jesus Christ as their fathers and grandfathers have preached it and listened to it. It is not necessary for me to say any more in regard to this. I present this memorial in the hope that in connection with the other memorials it may prove that this corporate board will vote in accord with it, and I wish to say that I believe with all my heart and soul that if you vote in accord with this memorial there will go forth from this hall today, or the day when the vote shall be taken, through all the wires leading to the East and West and South, through all our churches, a loud acclaim of thanksgiving and praise for what you have done."

HON. HENRY C. ROBINSON'S SPEECH.

Hon. Henry C. Robinson of Hartford, Ct., chairman of the committee appointed by the State Conference of Congregational Churches of Connecticut to present its resolutions calling for a change in the policy of the board, supported them thus:

"This communication comes from the State Conference of the State of Connecticut—a large and representative body, representing all types and schools of theology, but all united in the common purpose of carrying forward all good objects which are inspired by Christianity. I may also say that it represents a large part of the intelligent population of the State of Connecticut, active in all business enterprises, alive to all educational problems and active, also, in all religious movements and characterized by a singular degree of earnestness. This action, therefore, comes to you as representing all the churches of Connecticut. I am not here to indulge in rhetoric, or to speak for what Connecticut has done for this board, but I may without immodesty say that, taking its history, the contribution which has been made to it by that State for missionaries and for money, no part of our union has shown a greater interest in this agency and in these things than the State of Connecticut.

"Now, sir, what is our cry? We come here, in the language of this resolution, and ask that this venerable society be re-established in the confidence and affection of all. That implies, Mr. Chairman, that somehow and for some reason this society has not that measure of confidence and affection to which its birth and its baptism give it right. And what is the cause? We all think that the

cause is very patent that there is too much theology about this business. I say this as reflecting the opinion of the body of our State, and not as reflecting my own views, when I say that we believe in the sovereignty of the individual church, and that, when a body of churches have placed the holy oil upon a man and said that he is fit to go forth and do business in the name of the Master and for the Master that there is no power upon this earth that can undo that power, but that it is a finality.

"Least of all, Mr. Chairman, do we believe that the doings of the Berkeley council, or of any other council, are revisable by a committee who are only the agents of these churches. When the churches who are now bearing this burden alone, deserted by the other denominations that were formerly in association with them, when the churches who are bearing this burden alone wish to place somebody above their councils to revise their doings, to pass upon the theological qualifications of candidates, then the churches themselves will erect that tribunal and establish its constitution and select its members. And, Mr. Chairman, I do not believe that it is in the power of all the Congregational churches together to do that thing. We may disfellowship churches whose actions we do not like, but it is not in our power to undo their judgment. There is no court of appeals, there is no court of revision beyond the solemn judgment rendered by the local council. That, we believe, is the great trouble here; we believe that it is not the duty of this council to indorse or criticize Andover theology; we believe that any and all parts of the church have a right to be represented, and that this board must shut its eyes to the fine-spun distinctions of any scholastic theology and accept every man who comes to them with a heart full of the love of God and the love of Christ and the love of man, and is certified by a responsible council of the churches of our order. And we also believe, Mr. Chairman, that this venerable society should hold itself as the agent of these associated churches and as its agent to follow the normal and reasonable obligations of an agent to its principal.

"It is sometimes said, sir, that this institution is incorporated, and that there is a trust vested in it. But, gentlemen, that is arguing in the dark, that is sticking only in the reasoning of Shylock. This institution must be incorporated to hold property, to make contracts, to have a legal existence; but behind it, and always behind it, must be the will of these sovereign people who are its masters in the proper sense, who are its principals in every sense. And the business principles which pertain in Connecticut to all agencies should pertain here. You are under especial temptation, allow me to say to you, sir, and to this venerable board, by the very nature of your membership. How do you perpetuate yourselves? Venerable survivors appoint venerable successors to the venerable departed.

"Now, Mr. Chairman, you cannot change the laws of human nature. They are written by a hand that never makes mistakes. It is almost a certain necessity that a close corporation will soon graduate into a house of lords without any symptom left of the house of commons. And, Mr. Chairman, it is our earnest hope that at some time, not in a revolutionary way, not in a bitter way, not in a critical way, but at some time, governed by common sense, by good, Christian, sanctified common sense, we may open our gates and bring and hold ourselves more in touch with the people. For, just as soon as you become a house of lords, our thoughts are only upon dead issues and not upon living issues. Now, Mr. Chairman, very much more should be said. I thank you in the name of the churches of the State for the courtesies you have given us. God bless you all; drop your little petty differences of theology; come as the men do

when they want to beat the English on the water, and they call Captain Paine from Boston and they call every man from everywhere, no matter what their opinions of ship rigging are, and they go forward and carry the flag to the front. So let us come in and drop our petty differences and see if we cannot do the fair thing for all, and don't try to shut out Andover and for God's sake don't try to shut out Yale, for she is a dreadfully hard party to beat anywhere."

The only other event of Wednesday afternoon bearing on the great question at issue was

REV. H. P. BEACH'S SPEECH.

Mr. Beach, formerly of the North China Mission, after expressing his conviction that the board had been plowing over and over the same ground in its meeting since Portland, continued as follows:

"If you want to plow go over to China and plow, go over to India and plow, to the Micronesian Islands and plow, to every one of our missions and do some active plowing. Now I have seen some obstreperous mules in my own time. You get some mules tandem with ropes around their legs and if they are in harmony all goes well, but if the one in front wants to go to the right and the one behind wants to go to the left they get inextricably tangled and the hind mule is apt to fall. If you are going to plow you cannot do it in this way, to have one mule plowing one way and a donkey the other. When in that one country in which I have lived there is a million going down without Christ every month, we had better be doing something.

"Another thing. We want to have good plowing. Now I don't shrink to declare myself. I am an old theology man. I am not talking on the board now, but that is true of myself. But I tell you what, brethren, that when you go to this country they don't ask you which theology you belong to. They say, 'I am a Jesus-sect.' Now we want to be careful about our men, and I think the American Board is not half careful enough about choosing our men. I look at that China Inland Mission and see men from the Episcopal, Methodist, Baptist and Presbyterian Churches, Friends, Plymouth Brethren, and so forth, holding the most diverse beliefs and yet working along in harmony. That board does not send people who are not of the most orthodox kind to go out. And what is the most orthodox kind? . . . We must have orthodox men in the field, but the purest orthodoxy is the orthodoxy of Jesus Christ, which simply throws its arms around all the world and bids them come into the kingdom, and if a man will do that, even though I had to disagree with him on his doctrine, if he doesn't preach his doctrine but simply lives his life, I welcome him.

"I verily believe that we must plow with plowmen who are not heretical in the wrong sense, but simply united to Jesus Christ and will do nothing to postpone the coming of the kingdom. Let us have that sort of men and then, I believe, this board will go on in the old position which it held in this republic, the position of the most prominent society in all this continent, which is doing for the world more than you realize as you read these reports. I am a man of peace, but, brethren, if we continue not many more years to adhere to this policy you will make heretics of all your missionaries. You won't have men there who will dare to go forward. Why not put away all bitterness and simply come down to the great mission of the church in the world, even the salvation of men, 'that I may gain, that I may gain, that I may gain, that I may save'? O, if those words of last night would come to us through all this year what a blessed report we would have next year to look upon! May God help us."

THE DEBATE ON THE NOYES CASE.

Just twenty-four hours elapsed between the appointment of the committee of fifteen and its report, and the greater portion of the intervening time was spent in earnest effort to come to an agreement respecting the complex questions referred to the committee. It first gave audience to persons who wished to speak for themselves or for the bodies whose memorials they presented and then the doors were closed and the members of the committee deliberated by themselves. Considering the diverse elements represented on the committee it was not generally believed that there was a likelihood of a unanimous finding, and considerable surprise and gratification were expressed when the rumor began to be circulated in the audience which gathered so expectantly Thursday morning that a unanimous report was to be presented. Sure enough, it proved to be just that, and here it is:

Whereas, A letter has been received from Secretary Clark requesting the appointment of an assistant secretary to work with him, and to take his place at the end of the coming year, or sooner if his health should require his earlier retirement, and announcing his intention of then withdrawing from active service, in accordance with the usage of the board that seventy years should be the limit of such service; it therefore seems desirable that an assistant secretary should be appointed who shall be prepared to take the place thus vacated at the annual meeting of 1894.

FIRST RESOLUTION.

It is, therefore, resolved that the committee on nomination of officers be requested to nominate a committee of five, who, with the president, shall be empowered to appoint an assistant secretary in accordance with the above preamble.

SECOND RESOLUTION.

1. That the Prudential Committee be increased at once to fifteen members (including the president and vice-president).

2. That, beginning at the annual meeting of 1894, the members of the Prudential Committee shall be elected in three classes—one class to serve three years, one class two years, one class one year; that at the expiration of these terms members shall be chosen in classes for terms of three years each. It is further recommended that no member who has served three full successive terms shall be eligible for re-election till after a year has passed.

3. That the Prudential Committee be requested to secure the necessary legal authority, through a change in the charter, to carry the above vote into effect.

THIRD RESOLUTION.

Resolved, That this board, in response to the expressed wish of its missionaries in Japan, and in recognition of the successful labors of Rev. William H. Noyes in that empire, requests the Prudential Committee to offer to him an appointment as a missionary of the board.

The board declares that this action is not to be understood as in any way modifying its former utterances on the subject of future probation.

The preamble and the first and second resolutions were then unanimously adopted without debate, but as respects the third resolution discussion ensued as follows:

Prof. George P. Fisher: "Mr. Chairman, I desire to take up but a few minutes of the time of the board with a word or two of explanation in regard to the resolutions in relation to Mr. Noyes which may tend to a clearer apprehension of its purport. You will observe that the resolution contains no reference to the action of the Prudential Committee respecting Mr. Noyes. It seemed to our committee that it was not our duty, and would not be conducive to harmony, to attempt to pronounce any judgment upon that action of the Prudential Committee. The resolution therefore is based, so far as there is any enumeration of reasons, upon the successful work which Mr. Noyes has done in Japan and upon the recommendation and petition of the Japan mission.

"Now, with regard to the last sentence in the

resolutions of the committee something is to be said. It seemed to all that class who are termed in the common parlance conservatives that there should be under the cover of this action no modification of what are called the instructions of the board to the Prudential Committee; that, so far as this action in the case of Mr. Noyes is concerned, it should depend upon the merits of the case. And in that view, whether I be a conservative or liberal I do not know, I concur. Of course, it is entirely competent for the board to modify those instructions or to revoke them altogether, but, in my judgment, it should not be done indirectly. The modification should not come in by the back door, but should be done fairly and squarely and openly. It will be observed that there is no reaffirmation of those instructions. The provision at the close of the resolution is a negative one; the action is negative in its character; it guards against any inference which the committee thought it was not fair to draw, and ought not to be drawn under all the circumstances of the case from this action. I think that when the situation is fairly considered there will be a general concurrence in the justice of this course. It is a matter of no importance, perhaps, but I am personally of the opinion that it would be desirable to modify or recall those instructions, but I think that it ought not to be done in connection with the appointment of Mr. Noyes."

Ex-President S. C. Bartlett: "Mr. President and Brethren: I said last night at about twelve o'clock that I did not wish to say one word here if we came to a unanimous result. Dr. Fisher and myself have been spoken of, whether rightly or wrongly, as representing two different wings of this board. Dr. Fisher and I shook hands together last night on what is perhaps the most important part of the report, literally shook hands, if you please. I wish, therefore, to re-enforce what he has said in somewhat the same line. As to the matter of modifying the instructions to which he has alluded, that was before the committee and the committee declined to take any action with reference to it. In regard to Mr. Noyes I owe a word of explanation. I presume many will be surprised, knowing my views and even the views with which I went into that committee, at my assenting to this unanimous report. When I went to the committee I had a persuasion that I should decline to favor his appointment. The case was discussed very thoroughly. It was considered, as Dr. Fisher has said, and it was the warm and earnest argument made in his favor by a gentleman of conservative tendencies, on the whole, that on this matter Mr. Noyes had been—I will speak out frankly and clearly—confused and illogical, and that really, by his silence on this point during his missionary labors and by the statement that for a year and a half the topic had never been brought to his mind even, except by letters from this side of the ocean, he therefore practically does fall, it was claimed, within the limits laid down by our honored president in explanation of the action of this board. On looking it all over and hearing all that was said in regard to it by those that know him well, and without the slightest intention of disparaging him, and feeling the delicacy even of a distinct statement here, I finally came to the conclusion that he did fall practically and in actual trial and experience within those bounds; and therefore I, for the sake of the harmony so desirable, and in view of the possible result of a division and in the earnest desire to hold this board together after its magnificent and splendid work of eighty-three years, I said, 'Let us agree on this if we can.'"

Rev. Dr. W. E. Park: "I have a document here which I am desired to read:"

We, the undersigned, desire to state that the present crisis appears to us to be the most im-

portant one in the history of the American Board.

We are convinced that the appointment of Rev. Mr. Noyes as a missionary to Japan means a great deal more than is apparent on the surface and involves a final and permanent change in the theology of the board. After long and prayerful study of the subject, we cannot understand why this case should be made a special one, or why the case of Mr. Noyes differs from the cases of others who hold the same views with himself. We are convinced from the candidate's writings and published testimony that he distinctly holds to the doctrine of probation after death, which is attended with that looseness of views in the inspiration of the Scripture, the divine nature and atonement of a Saviour, which is naturally connected with the system in which a second probation is made so prominent.

We consider the teaching of such doctrine to be injurious to the ministry at home, but for the foreign missionary dangerous and fatal. Our honored president, in his letter to the *Independent* of Sept. 7, considered Mr. Noyes to be ineligible to appointment while he retains his present views, and such must be our opinion.

This appointment will involve a surrender of the essential principle of doctrine upon which the minority of the board have been conducted for more than eight years. If he is appointed, any applicant holding similar views can claim and receive appointment on the strength of the present case. This application is regarded by the churches as a representative, not an exceptional, one. We will not dwell upon the probable loss of income to the board from the offense given the contributors in consequence of the official indorsement of views distasteful to them. Nor will we speak of an impression made by the appointment in this and foreign lands of the board in soundness of view. Loss of income and such loss of public confidence are small matters compared with the surrender of a great moral principle. After much prayer, thought and deliberation, we present the following resolution:

Resolved, That Rev. Mr. Noyes be not at present appointed.

[Signed.]

Edward P. Goodwin, W. E. Park, George F. Magoun, J. E. Rankin, Joseph Cook, John R. Thurston, S. J. Humphrey, C. H. Case, O. T. Lanphear, E. W. Wilcox, Franklin Fairbanks, Ebenezer Cutler, E. D. Smith, J. K. Scarborough, H. M. Moore, John D. Cutter, George M. Leavitt, Cyrus Hamlin, George M. Boardman, Edward A. Studley.

The President: "I wish to make a personal explanation. I do not know that it is of importance, but reference has been made to a letter written by me and published in the *Independent* in which, it is stated, I declared Mr. Noyes ineligible. I do not remember anything of that sort. I did not think that the Prudential Committee had power to appoint him without reference to the board. I remember to have stated distinctly that the board had power to reverse its former action, cancel it if it chose, or to treat this as an exceptional case, or to do any one of various things. So that I never was aware until this moment that it was understood by any that I had declared Mr. Noyes ineligible under the direct action of the board—which I certainly never intended to do and did not do. It is not my business to determine the action of the board beforehand, what it will be or what it ought to be. And I wish to add one word more: That it is far from agreeable, at least to the present incumbent of the office to have every personal word which he may write to the newspapers set forth as an official announcement by the president of the board."

Dr. Bartlett: "I merely want to make one word of explanation, called for, perhaps, by this paper presented by Dr. Park. The resolution in regard to Mr. Noyes could not have been passed excepting in its integrity. To appoint Mr. Noyes outright without any qualification whatever never could have passed that committee. I should have resisted it until the heavens fell. But with the declaration that the original instructions were not modified I understood that the case was therefore made distinctly and definitely exceptional, and for the reasons already given—that he fell within the limits that had been laid down."

Rev. Dr. R. R. Meredith: "Mr. President and Brethren: I have waited, as I presume we all have waited, with what patience we could muster and with the profoundest interest, for the report of the committee that is now before us. I am glad it is before us so early in the day, so that we shall not feel the least hurry and shall have plenty of time for a quiet Christian conference. I do not see the remotest necessity for getting angry or heated for anything of the kind. And I want to put you on your guard. I may get very much in earnest, but no living man ever saw me angry before an audience yet. Sometimes I look as if I was, you know, but I am not. Understand that."

"But I have some very profound convictions, Mr. Chairman, that I believe I ought to give utterance to here, in the interests of the American Board. And, sir, I resent any imputation of any other spirit to myself and to the brethren who deem it their duty to act along the line on which I am acting. This body of Christian people, with reference to this great question, may be divided; but we are not divided on that line. I yield to no man on this platform or this floor in devotion to the interests of the foreign missionary work of the Congregational churches. I speak here as the pastor of a Congregational church. I have been six years its pastor, and it has contributed its portion toward the board and toward the Congregational foreign missionary work, and now if you can in your minds distinguish between the board as a piece of machinery by which the Congregational churches do their foreign missionary work and that work itself I will tell you that I care amazingly little about your machinery and I would just as soon break it to pieces. I would if I could. I would break it all to pieces and I would fling this foreign missionary work out on the hearts of the churches and then it would be safe. This close corporation is one thing—it is a piece of machinery by which the Congregational churches are doing their foreign missionary work. The foreign missionary work of the Congregational churches is altogether another thing, and we will use this board as long as it serves our purpose. There are a good many of the opinion that its usefulness is ended, and we wish that we could put this great foreign missionary work in the same relation in which the home missionary work and the work of the American Missionary Association stands, and then it will be safe. Everything is safe with the people—not with theological seminaries, they have all sorts of vagaries; not with close corporations, not with individual churches or conferences. The thing is safe that is with the people; the people are always right. The people of the churches have not been troubled with your heresy or with your orthodoxy. They just believe in the Lord Jesus Christ and in the Holy Bible as God's Word and in the need of atonement and the forgiveness of sins."

"Here we have a young man who has been before the public in no ordinary way for a young man. He has been living in what has been described as 'the pure, white, light of publicity' for ten years. He has been ordained by a council after making a statement, which, with all due deference to the learned members of that committee, is not the product of a light-weight intellectuality. That is a remarkably strong statement of Christian doctrine. He has made that statement to a very large and representative council of Congregational churches and has been ordained by them and recommended to the board. Then there has been all this correspondence and personal interviews. The poor fellow says, with a sort of pathos which touched my heart and almost brought the tears to my eyes, 'I concluded my interview with the committee with a free talk in which I told them, "Gentlemen, I am understood by the churches, I am

understood by the ministers, I am understood by the missionaries, I am understood everywhere I go except when I come to you. You cannot understand me." And when somebody said to him, 'Why can't we understand you?' he replied, 'Because you regard that as extremely important which I regard as of no importance at all.' And the man was right! . . ."

"Mr. President, you are surely up in all that is going on in the theological world today. You are familiar with the things that are occupying the thoughts of men out in the world—no man more so. And I submit to you, I submit to these honored brethren who do me the honor to listen to me now, where under the broad, blue sky of heaven is there anybody who thinks anything at all about future probation but the American Board? In what book is it? In what periodical? What religious quarterly is discussing it? Where is it? It is as dead for all practical purposes as last year's oyster shells. It is a convenient piece of intellectual furniture that some men seem to think eases their view of God and may be helpful to them. I never wish it, I do not need it. I am like Noyes, only a little more so. I am a reverent agnostic. Do you want to tell me that this board represents the Congregational churches of the United States in the idea that the untold millions of the heathen are going down from the darkness and degradations and irresponsibility of their awful condition on earth to eternal conscious misery? We do not believe that doctrine. To my mind, and to the minds of the people to whom I have preached, it is as far beyond the bounds of rational belief as its intrinsic atrocity is beyond the bounds of exaggeration. We believe that they, as all men, are in the hands of the divine Father, and He has not been pleased to tell us what He is going to do with them, and it is a libel on God to represent them as going out of their darkness and irresponsibility into eternal conscious perdition. We do not believe anything of the kind in the Congregational churches. . . ."

"I represent here a Congregational church of nearly 2,000 members. I have a right to stand here—it is the only right I have got around here—and I am going to use it. I was saying that we do not believe that. Now, some brethren feel it a relief to their minds to speculate a little as to the way in which God will do that which we all believe is going to be done, virtually all, though there are now and then 'exceptional cases.' But we all believe in God's gracious love. 'Shall not the Judge of all the earth do right?' Old Abraham was able to say that much, but we have heard from God thousands of years this side of Abraham and today we raise the question, 'Shall not the Judge of all the earth do lovingly?' He will, and I leave the whole matter there. Some of my dear brethren find it a comfort to indulge in the hope that the knowledge of Christ will be given to the heathen in a future state. Well, I hope you are right, but it does not make any difference to my faith whether you are or not. And yet, brethren, here are your instructions given to the Prudential Committee, and about that little cherry stone the American Board has been working and cutting heads on it through these years and keeping itself all stirred up, while if they had let it alone it would have been as dead as it is everywhere else. Now, I ask you to repeal your instructions and go back to your manual and proceed with your work in a broad way. There is no heresy in our churches that is going to disturb anything or anybody. The Congregational churches of the United States are as loyal to the Lord Jesus Christ as they ever were or as any body of churches in the land today. Get away from your scare about this thing. . . ."

"The contention so far is about a thing that everybody else has stopped talking about and stopped thinking about. It is not heard of in

Boston or in Andover or in Brooklyn, and Mr. Noyes says it is not heard of in Japan. It is not heard of anywhere until we come up here and begin to cut heads on cherry stones. So I urge the abolition of all these instructions to the Prudential Committee and that they be sent back to the manual. If it had been in order I would have had a resolution here this morning that the Prudential Committee be relieved henceforth from all responsibility for the theology of missionary candidates and that the same be relegated to the place where it Congregationally belongs—a council of the churches of the vicinage. If you, brethren, are brave enough and broad enough and generous enough this morning to appoint Mr. Noyes, if you will do it without any further qualifications and in a generous way, and if you will pass the amendment I have offered here and also that additional one which I have suggested, you will have the whole time of the board meeting next year for religious exercises. There will not be a debate and nobody can get up one on any subject if you will pass those two resolutions."

Mr. Henry D. Hyde: "I do not know that any member of our committee felt that it would be possible for them to present a unanimous report upon the questions that were referred to them. Following the immediate appointment of the committee a public hearing was given to all parties who had anything that they wished to say upon any side of the questions that were presented, and I believe that all who came before the committee had full opportunity to express their views. We were informed that there was one party that was very determined that one course of action should be taken and would accept nothing else, and that there was another party that would equally affirm that the opposite course should be taken and would accept nothing else. As representing the views of those two parties or classes there were men upon the committee. The first proposition that we took up was with reference to the Noyes case. Every man in the room was asked in order to say whatever he had to say upon that question, and when we had gone around there was by no means a unanimity of opinion. Every man had expressed his views as to how the question lay in his own mind. I have a feeling that if all these statements could have been taken down and preserved some day we should look back upon it with interest; but there were no reporters present, and the only result that has come from that committee you will find in the report we have presented. When we had reached that point of the case, finding that different gentlemen entertained different views upon the subject, we were brought face to face with this question, Shall we report that we are unable to agree? Because, if we could not agree in the quiet conference of a committee-room, where we all sat face to face and had no desire to say anything except what we felt and believed, then it must be accepted practically that you could hardly be expected to agree coming together in the larger audience as you have this morning. Was it desirable, was it a factor, under all the circumstances, while there were some differences of opinion, that we should fail to agree and that this question should go on until the result should be—no man could say what? Every man in that committee felt that he had a duty to the Congregational churches and to his Christian profession to perform. Every man felt, whatever his shade of opinion, that no greater calamity could come upon our body than a further discussion of this question. . . ."

"But there was something which has brought us together, something to which we have been directing our money and our prayers for years, something for which the missionary has been laying down his life, that we felt we ought to respect and that we ought, if possible, to try and find some common ground

upon which we could meet. It was not expected that every man there would come into full accord with the rest. It is not expected that you will upon all questions. But we desired a spirit of forbearance, one man holding his views and yet respecting the views of a brother who might upon some matters differ from him. You cannot say today that all men upon these questions shall have exactly the same opinion, but I think we ought to be able to say that upon these questions there is such a unanimity that we can shake hands and go forward. Our conference was not angry; there was not an unkind word said of any member of the Prudential Committee, of any missionary or of any secretary; and you may discuss this matter all day long and tomorrow and I do not think there will be any fact that will be brought out that did not appear and was not presented and talked over by the committee. . . .

"The discussion went on and it began to be considered whether or not it was deemed desirable from any standpoint that we should make a direct and specific recommendation on the case of Mr. Noyes. We found upon that point that we were unanimous that it was desirable, and we believed that it was a part of the duty laid upon us to try and find some conclusion that you, members of this corporation and representing the churches, might also find some common ground upon which you could act. . . . Some men will think we went too far in one way, some men will think we went too far in the other way. The fifteen gentlemen were unanimous in their belief—not all from the same standpoint, not all as giving the same reasons, but on the whole, taking all the circumstances of the case into consideration, the situation that we were in, the form in which the question existed, the fact that the Prudential Committee had once tendered Mr. Noyes an appointment and then when his reply came said that they found themselves limited by the instructions of the board—that if this board should see fit to say that they would take the responsibility of the appointment, without any reflection upon the Prudential Committee or without changing the doctrinal position of the board, it was wise to request the board to appoint Mr. Noyes. . . .

"The prayer and the desire of every member of that committee is not that you shall forfeit any right, not that you shall give up any principle which you believe it is your duty to avow and stand by, but as you love this cause, as you love the American Board and its work, as you believe that the greatest opportunity for it lies in the immediate future—that the hope of the world in a large measure is not merely what other denominations may do, but that we shall carry forward the banner of Christ ourselves to an unregenerate world, that we shall do it standing shoulder to shoulder, and, whether one man may have a little more tendency to march a little quicker than another, whether one man may feel that there is a larger obligation in one direction than in another, before and above all there is the cause to which we have committed ourselves in the most solemn consecration of life—our prayer is that we may live together in unity as brethren; that united as brethren we may at last accept, as we shall make account for our doings here, whatever judgment shall be made upon our actions in the future; that we shall be able to act together upon this matter.

"If we cannot, gentlemen, if upon the resolution that appoints Mr. Noyes and makes no reflections upon anybody and which reaffirms the position of the board—bringing together the different elements there—if we cannot agree upon that, then I do not know what the next step will be. We do not care to contemplate that now. It is worth more to each one of us to join hand in hand with a Christian brother in behalf of the great cause and work

of this society than it is to stand off from him, unless principle compels you to do so and regard him as set up expressly either for you to oppose or for him to oppose you. And I am frank to say, having known somewhat of the different views of these gentlemen in the committee and the positiveness with which they held their opinions, that when we came to discuss matters face to face there was comparatively little difference left, although no man undertook to restrain or failed to give utterance to whatever might be his view, and no man sought to persuade any other man to yield what he regarded as a principle. If we cannot now come together and adopt that resolution as a whole, then our work has been in vain. We thank you for whatever consideration you may have shown us by referring the matter to us, and we can only say, having endeavored to do the best we could, and having agreed upon what seemed to us, on the whole, to be the best thing to do, we thank you for the appointment and leave the matter in your hands."

Dr. Behrends: "The question before us is a very simple one. It refers to the propriety and the justice of appointing Mr. Noyes and commissioning him as a missionary of the American Board. I wish to say that for myself I am glad that we are now dealing at last with a concrete case. I have felt for a long while that one of the difficulties which has faced us is that we have been discussing theoretical principles, and honest men always do differ in the application which they make of theoretical principles. So I have been disposed to give all possible credit to the members of the Prudential Committee, as to the thorough-going Christian honesty and conscientiousness with which they have interpreted the instructions given to them by the board. I want to say that I have combined them together. It has seemed to me that they are not as logically consistent with each other as they might be, and therefore, while I am free to say that when the case of Mr. Noyes was suspended as to further action I was greatly and bitterly disappointed, I did not get mad but I came very nearly getting mad, though I kept my temper and did not say anything to anybody. But when I came to review the case, and imagined myself to be one of the members of that Prudential Committee, with all these instructions facing me from Des Moines onward, in letters, in resolutions, in speeches made from the platform, I concluded that I could not for the life of me see how the Prudential Committee could have taken any other action than that which they did take, namely, referring this whole matter to the American Board.

"I wish to say, further, that, for my own part, I give them credit for thorough-going honesty in submitting this question to the corporate members of the American Board. I do not believe for a moment that they are playing with us. They wish us to act as men, and, having themselves manfully confessed that they are face to face with a perplexity, they have asked us in the same generous spirit of honest Christian manhood to face the questions involved. . . . My own feeling about the Noyes matter is this, brethren. Conservative as I have always been I think that it is a simple matter of justice to Mr. Noyes, on the basis of that document to which he appeals as the only one by which his theological standing is to be judged, that he should be recognized and appointed as a missionary of the American Board. I think it would greatly clear the air if we could wipe out, so far as any influence upon our personal judgment is concerned, all the controversy that preceded the doctrinal statement which he read before the Berkeley Street Council, all the reports which have come to us in regard to answers given to questions propounded when he met the committee face to face, everything that

has transpired since, and to judge him theologically simply upon the basis of that statement which he made before the council. That is the one statement to which Mr. Noyes refers again and again as the only one which he wishes to be judged by, so that, even in the concluding paragraph of his letter to Mr. Ellison, he says: 'While I have tried to put my answers in such wise as to accommodate my replies to the form in which you have put your questions, I prefer my own statement.'

"Now, brethren, I say in all honesty that every man is entitled to the disclaimer which Mr. Noyes makes, namely, that he has not been rightly understood. I do not know who is to blame in the matter. I will not attempt to fix the responsibility even by suggestion. I am not an old man now, but I was a younger man once, and I know that if every body who is illogical and inconsistent must have a club beaten about his head there are precious few of us that would be here today. I know, also, another thing that, under the stress and the pressure of pastoral responsibility for the souls of men, there are a great many rainbows which we chase in earlier years which we find after a while to have no pots of gold beneath them. I am willing to trust a man, who is right in his spirit and whose general convictions are along evangelical lines, to rectify any theories or speculations that to me, who am twenty-five or thirty years older, may seem to be unwarranted. I have had them myself. I would not give a nickel for a young man who did not have them. I want to see men in middle life and old men conservative, but I do not take much stock in a young man who, at the age of twenty-five, is hardened into the lines of the orthodoxy of fifty years ago. . . .

"Then take that statement before the Berkeley Street council. I do not know of any mortal man in all my relations to the ministry, whether among the Congregational churches or in the fellowship of the churches from which I came, who would not accept and subscribe to every single word, every single dot of the "i" and crossing of the "t," in that short paragraph in which he speaks of God's treatment of the heathen who, in this life, have not heard the gospel. If it please you, my brethren, let it be an exceptional case; but I say without one single particle of excitement, without a jot or tittle of personal prejudice, that statement is evangelical from center to circumference, as sound to the core as any statement could be made. I want to know whether you men who have fought the battle for a universal atonement in the New England of the past are going back upon the triumphs of the fathers and refuse to acknowledge that a doctrine of a universal atonement cannot logically be maintained unless it has for its precedent the logical and Scriptural assumption that all men are under a redemptive economy. And if it so be that all men in birth are both lost and redeemed—lost by the fall in the first Adam and redeemed from the fall by the second Adam—then it is but a re-statement of that general proposition that, in some way, we may not know how, we may refuse to speculate about it—in some way, be it after death or in the hour of death or during the present earthly life itself, with its moral responsibilities and possibilities of divine choices, before any man's eternal destiny is settled there will come to him the revelation of God in Jesus Christ. There is no heresy in that, and I am prepared to say that I am ready to vote not only for the appointment of Mr. Noyes but for five hundred men like him.

"I have no fear for the orthodoxy of this board; I have no fear for the evangelical trumpet tone that it shall sound against Unitarianism and Universalism if it shall plant itself, and its young men shall plant themselves, upon that single plank which Mr. Noyes has introduced into his statement of

doctrine. Brethren, there is no heresy there, and if that is all the man contends for there is no heresy in his heart. And, therefore, it is not strange to me that he should add that this matter has not come into his mind during all the years that he has been in active missionary service. If the heresy comes in anywhere it will come in after that general statement has been made.

"When one way seems clearer to one man than another way to another, I confess to you that neither the suggestion of a probation after death nor the suggestion, which has been recently put forth by Professor Fairbairn, of an eternal probation in any wise lightens the darkness of the subject, in any wise takes from me the tremendous pressure under which I always face the great problems of eschatology. But, after all, I am unwilling to pass into that land of gloom and of darkness in the line of theological speculation and to insist that either this theory or that theory shall be prominent. We do not know anything about it, beloved, and the great Master of us all has given to you and to me, not the task of passing judgment at the bar of our own consciences upon the eternal destinies of the souls of men—that is in His keeping, the Judge who will do right—but it is your work and mine, upon which as a common platform we all ought to be able to stand, to push forward the kingdom of His Son and the triumph of righteousness by the grace of Jesus Christ into all the continents of the earth and the islands of the sea, until this round planet shall become radiant with the light of God's love and shall be transformed into the vestibule of heaven itself.

"Mr. Noyes is a young man; he will learn a great deal in the next twenty years. So will you and I. We have learned a great deal in the last thirty years, and God forbid that any heart should ever grow so old as not to have sympathy for the intellectual travails of the young men of our generation. Never was there a generation in all the history of the church when thought was so vigilant, when so many and so intricate and painful problems were pressing home upon the attention of men and the judgment and the action of Christian believers. If the pulse be all right in its fervent loyalty to Jesus Christ, if the reason be all right, having been trained along the lines of simple evangelical preaching, let us take these young men at their word and send them out with a Godspeed and trust for the future in Him who, through all the past eighteen centuries, has not abandoned His church but has been the Captain of our salvation to this hour and will be to the end of the world."

After explanation by several previous speakers of the construction which they wished to have put upon their words and a withdrawal of one or two resolutions not strictly germane to the question under discussion, Mr. Joseph Cook, who had already had one or two brisk little colloquies with Dr. Meredith, took the platform and made a long address. He looked upon Mr. Noyes as the figurehead of an idea, and argued that his appointment would be the admission of the thin edge of a wedge and would set a deplorable precedent. Mr. Cook then undertook to read what purported to be a statement of Mr. Noyes's views, but to which both Dr. Meredith and Dr. Walker objected, as not having been acknowledged by Mr. Noyes as his own. The president sustained this point of order, but Mr. Cook evaded the decision by supposing a case and reading the statement. He quoted Dr. Shedd, Dr. George Smith of Edinburgh and Dr. Briggs as opposed to future probation. He urged that Congregational missions ought to keep in touch theologically with missions of other denominations the world over, and then summarized his argument against the appointment of Mr. Noyes, as follows:

"1. His appointment has been twice declined decisively on account of views of his which

the board thinks divisive and perverse and which, as he has himself recently affirmed, remain unchanged.

"2. His broadest departures from average conservative standards will be sure to be used industriously as a precedent, and the precedent, as rapidly as possible, will be broadened into a rule of missionary appointment.

"3. His case cannot be treated as exceptional because the matter in dispute is one of doctrinal principle, closely connected with other principles of vital importance in all religious work at home and abroad.

"4. His case cannot be treated as an exceptional case, because his friends are already claiming that, if he is appointed, he will make a precedent not to be treated as an exception but insisted on and imitated and repeated and ultimately made the rule. You say the regulations of the board will forbid this, but we have a resolution presented to us this morning which reaffirms the instructions and at the same time allows the appointment of Mr. Noyes. I have great respect for the members of that embarrassed committee. A compromise has been effected. The cool, shrewd, unprejudiced, uncompromising, rationalistic public will see in the two sentences of the resolution we are now asked to pass a case of juxtaposition without coherence. My impression is that the resolution is an example of resplendent self-contradiction. How can the board keep in remembrance all its past instructions to the Prudential Committee and expect that committee to appoint Mr. Noyes? With my feeble capacities, I cannot possibly see how they can from any such instructions. We have had announced to us the purpose of repealing the instructions to the Prudential Committee. That is the purpose, no doubt, of some gentlemen who do not voice the views of the majority of corporate members. How far is that to be pushed? Are the churches ready for the broad part of the wedge? After a good deal of travel I certainly believe they are not. Dr. George Pentecost, a dear friend of mine, whom I honor to my finger tips and who has imperiled his life by lecturing for two years under the vertical rays of pagan suns, and who knows both sides of the Atlantic well, told me that if Mr. Noyes was appointed he should resign his position as a member of the American Board."

Dr. Meredith: "He ought to do so, anyhow. He's a Presbyterian minister in England."

Mr. Cook: "This audience seems ready to swing back the Congregational shoulder from its position of honor in line with the other regiments on the field at the front. I am a friend of evangelical Christendom as a whole. Vote as you please here today, you will not defeat me, for I am a friend of all regiments. Your Presbyterian regiment is not going to the rear, your Methodist and your Baptist regiments will not go to the rear. If the Congregational regiment chooses to drop back today out of its position in this phalanx I shall mourn for my ancestors landed on Plymouth Rock. I am nobody, but I ask you to remember that you are somebody.

"5. The world expects of the American Board and the churches will demand of it consistency and not collapse. The board, in great national gatherings at Des Moines, Springfield, New York, Minneapolis, Pittsfield and Chicago, has pronounced such views as those of Mr. Noyes divisive and perverse, so that he could not be appointed without a change in the doctrinal basis of the board, solemnly affirmed and reaffirmed and reiterated by great and memorable majorities. So the world will understand you if you appoint Mr. Noyes, saying no more than you have said in this resolution. There will be the necessity of continued explanation. You will be on a defensive, out of line with the evangelical regiments, and you will find your-

selves, I fear, abandoned by some of your devoutest supporters.

"6. If there is to be a change in the doctrinal basis of the board it should be made after the maturest deliberation and at some meeting having for one of its purposes a revision of the standards and fairly announced in advance to all the corporate members. Here we are at Worcester on the best ground the friends of the new departure could desire for a conflict between opposing forces in the board. This is the year of the World's Fair and some of us who are not very wealthy have expended as much as we care to do in excursions. I think the corporate members are not as fully represented as they often have been in annual gatherings. This is a year also of commercial panic. If you are going to change the doctrinal basis of the board give us a year's notice and let there be a fair debate.

"7. The good character of Mr. Noyes makes him only the more dangerous as a representative of eccentric views. I believe Dr. Peabody was a Christian, but I would not like to pay the bills of Dr. Peabody as a missionary.

"8. It is notorious that the Japan Mission has been industriously prompted and coached by friends of the new departure in America to ask for the appointment of Mr. Noyes. The native preachers of Japan, according to the testimony of President Kozaki, the distinguished successor of the distinguished Joseph Hardy Neesima, hold a theology more broad than that of Andover. In a recent conversation with President Kozaki he said that he was misinterpreted at Chicago in what he said in the Parliament of Religions concerning Presbyterians, but he adheres, as I understand it, to the published reports of what he said about the Kumiai churches, namely, that they hold a doctrine concerning future probation, or a theory amounting to a settled hope, not a formulated conviction, broader than that which Andover professes. They are not Unitarians, they are not Universalists, but they are almost as near being Unitarians and Universalists as they can be and not be. . . .

"9. Mr. Noyes himself, since his appointment was first declined by the Prudential Committee, has not asked for an appointment. That I consider a fact of capital consequence.

"10. It is against all precedent and good policy to appoint as a missionary any one to whom any considerable and reasonable body of the constituents of the board who must support him have objections. It is against the practice of the board to send out any one who offends the theological sympathies of any large element in its constituency.

"11. Mr. Noyes's appointment would so offend a large constituency as to diminish to an important extent the financial receipts of the board. I know of one or two wills which have been changed because this action was threatened. I hear on many sides statements that gentlemen who have given by the thousand to the board will not give a penny to carry to the ends of the earth the doctrine which denies the accuracy of the representation of the first chapter of Romans concerning the authority of conscience, the resplendent gift of God to every man. . . . I believe it is the Scriptural teaching that there is no opportunity for repentance beyond death. Now because I believe that I have a motive of omnipotent force to do what little I can in the brief gleam we call life for missions, both at home and abroad. Whoever undermines that motive undermines, in my view, the authority of Scripture, undermines the standing of the wheel within the wheels which moves the glorious activity of the churches of every evangelical name for the salvation of the world. We have heard a doctrine here concerning Congregational councils that I believe is not Congregational at all. Is it a doctrine of our Congregational polity that the local council anywhere has authority to

determine what bills shall be paid by all the churches everywhere? Nobody thinks that is good Congregationalism. For one I beg permission to ask of any one here if that is good Congregationalism? The dictatorship of a local council anywhere over all the churches everywhere, as to whose bills they shall pay, is neither good Congregationalism nor common sense. It was advocated here in a specimen of mere rattle-headed rhetoric and applauded with rattle-headed rapture. Of course I make myself vehemently unpopular, but it is the felicity of an independent platform to be able to do so and take the consequences.

"12. The hypothesis of probation after death is well known to be a part of a new theology, so called, which prolonged discussion has shown to be full of crudities, error and self-contradictions.

"13. The teaching of this hypothesis has led to spiritual barrenness in the few churches where it has been openly presented or tacitly assumed to be the truth.

"14. The appointment of Mr. Noyes would subject the board to a repetition of such attacks as have been continued during the last seven years. We supposed that some practical law of courtesy would interfere with the repeated presentation of this topic, but if you open this postern gate how long would it go unused? How long will the alert men who know so well when in the saddle how to drive neglect the opportunity to mount into the saddle?

"15. Lastly, I do most solemnly maintain that the reversal of the doctrinal position of the board, by direct or more or less indirect methods, would be a contradiction of the letter and spirit of the gospel of our Saviour and Lord. Let us lift the flag of orthodoxy, in its scholarly, aggressive, advanced forms, to the very summit of the flagstaff of the fortress we are defending. Let us be no loiterers or sluggards in the matter of the learning of our time. I rejoice in the activity of young men in the discussion of new theories, but, after all, a few things have been settled as to the meaning of the Scriptures. A few things are clear to the churches, and one of them is the contention I have put forward so often—that that is never safe for a man to die in his sins."

Prof. Henry Fairbanks: "I wish to call attention to the fact that the resolution does not base the proposed appointment of Mr. Noyes upon anything whatever relating to his doctrinal views, but simply upon the action of the Japan mission, and if we establish any precedent by appointing him we establish no precedent whatever as to any theological basis of appointment. We establish only this precedent, that whenever a mission unanimously requests the appointment of a man who has been laboring with them, and of whom they know more than we do, then it is proper that he should be appointed. I do not believe that that precedent will ever be troublesome to this board, and all this discussion as to the precedent we are establishing is out of the case entirely. The simple question is, is it worth while, when a mission unanimously requests the appointment of a man who has been laboring with them and whose work and whose theology they know, is it worth while for the board to refuse to appoint him, or shall the board establish the precedent that under those conditions he may be appointed? Brethren, I think we ought either to say that the Japan mission is not worthy to be a mission of this board or else we ought to heed their unanimous request in a case they know so well."

Rev. Dr. Cyrus Hamlin: "In my extreme old age and feeble voice I would not address this great assembly if there had been any other missionary who had spoken on this subject; and I wish to speak on the concrete question, not on the theoretic one. I have very little interest in the discussion that has taken place because it refers to our own condition. It refers to the United States, or such part of the United States as is occupied and influenced by members of the American Board. The great question is, what influence will your action have upon your missions abroad? It is now sixty years since I became personally acquainted with the secretaries at the missionary rooms, Cornhill, Boston. I know all the secretaries from that time to

this; I have known personally by far the greater number of the Prudential Committee; and your missions have been conducted along one line, which you may call the old orthodox line, if you please, and there has been no variation. Your missions in the Turkish Empire and in all papal lands, and wherever you find the Oriental churches—Armenian, Greek, Syrian, Jacobite Syrian, Ethiopian, whatever they may be—have to meet with this doctrine of probation after death. All those churches without exception are built upon that doctrine. I have never met with an Oriental or a Romanist who did not believe in probation after death. Their hope is placed on that doctrine. Their sins are indulged in on that basis. I have known one man of the basest life, when he knew he was dying, surround himself with two sets of men—musicians, to distract his attention, and the clergy, to administer to him the last sacraments, he leaving a sum of money for the performance of masses for his wicked soul after death. His hope was that by the discipline of suffering, by the ministries of the church, by the offering of the bloodless sacrifice in the mass and by the prayers and supplications of the church and of the Virgin Mary and the saints, his wicked soul would be freed from its entanglements and his destiny after all his life of sin would be life eternal. Now that is the condition of the people to whom you have sent your missionaries, and your missionaries have invariably preached that 'now is the accepted time, now is the day of salvation.' This proposed appointment will reverse all that. Pass this case, admit Mr. Noyes, and it will be known over all the world that the American Board has joined the side of its enemies and all the devout believers in the Oriental and in the papal churches will utter a shout of joy. I know that many of them who have begun to doubt about the safety of this position of trusting to the future life for salvation will feel discouraged and saddened. I know that in the Armenian churches in the Ottoman Empire that belief is very largely undermined; and now the Gregorian churches are admitting into their own pulpits the most devout Armenian preachers of your churches which have been founded there, and many of your missionaries. Admit this case and you efface your record of eighty years; you go back on your evangelical course; you spread dismay and discouragement among your missionaries in the Turkish Empire and in papal lands. I would rather that my right arm should perish than sanction such a concrete case as this."

Hon. Chester Holcombe: "The chairman of the committee of fifteen, of which I had the misfortune to be a member, has spoken at our request and has said all that need be said, in my judgment, in reference to the action of that committee. What I have to say now is simply expressive of my own feeling and not in any way an indication or reflection of the ideas of the committee. I see by the newspapers this morning that I am classed as a conservative. Be that as it may, there are two or three very practical, plain, simple points which I am exceedingly anxious, as a corporate member of this board, should be kept clearly and distinctly in the minds of other corporate members when we come to vote upon this most important question. One of those points is simply this: that there is, after all that has been said and after all the learned and unlearned and the wise and unwise speeches that have been made on this subject from first to last for years, a sincere and honest conviction in the minds of a large proportion of the corporation, as well as other supporters of the American Board, that Mr. Noyes does come fairly and legitimately within the lines drawn in past actions of the board upon this one crucial matter. If there were not such a class of people the question could not have come before this meeting. Whether that fact is justified or not need not be considered at the moment; it is the reason why the case comes up and forms a burning topic before us today. The second point is this: the American Board is a representative and a servant of the Congregational churches of the United States. It is not a private corporation, as has been asserted on this platform this morning. It is simply the servant and representative of every Congregational church in this country. We all honor and love that grand, old, historic church in Boston, said, I believe correctly, to be the largest giver to foreign missions among the Congregational churches of this country. This body represents that church, and with exactly the same fidelity and truthfulness it ought to represent, and attempts to represent, the feeble little church out under the shadows of the Rocky Mountains, whose contributions amount to \$1.75 to foreign missions during the year, the entire sum being given by the home missionary who preaches to the little audience which gathers there. It is not the

representative of any one church or of any one theological seminary, or of any one man, but of all the Congregational churches and organizations within the limits of this great country. That being true, no one man need expect to come upon this platform or come into the councils of this body and have exactly the ideas which flow in his own mind adopted as the policy of the board. In other words, if this board is to live and carry on in the future its glorious and magnificent career, there must be a constant spirit of compromise, of conciliation, of forbearance and of patience with the views of each other. We felt that necessity yesterday when we labored in that committee meeting, and I can say, without conceit, that, whatever may have been the failures of your committee of fifteen, no committee ever labored more industriously and more faithfully to bring some possible solution to what seemed to be a vexed question which threatened to rend this board into fragments. And I beg the members who are to vote upon this question simply to remember these points and to bear in mind that the future of the American Board, so far as human eyes can see, rests in your hands and trembles on your votes today."

Rev. Dr. J. R. Thurston: "As to the doctrine of Mr. Noyes, I wish simply to read this sentence taken from his own paper as read before the Berkeley Council: 'With the gospel message I believe there comes the decisive opportunity and obligation to repent.' If that is not in conflict with Paul's teaching in Romans I do not know what can be. Mr. Noyes personally is of little moment. It is the idea which he represents, and of which he has been the representative the past four years that is important. We may pass that subsequent resolution, and it will be interpreted by the world that we have kept it to the mouth and have taken it back with the hand. It will strengthen the trend which is so tremendous in our churches toward practical Universalism, and it is in direct conflict with the very constitutive theory of this board, which is that no man of extreme views shall be appointed but those who hold the doctrines commonly held by the churches and those only. Never has any one been asked to appoint any man to whom our liberal friends have made doctrinal objections. We are asked to reverse the eighty years' practice of the board and appoint a man to whom many in the churches do make very conscientious doctrinal objections. Therefore we are in conflict with our constitutive condition. Again, it is an entering wedge. We are told that something is to follow it—next year possibly, certainly, when we come back under the blighting influence at the East of that departure from the faith in the first part of this century, it will be attempted. The camel wished to come into the tent. There was objection, but he made so much trouble that they said at last, 'Let him have his head in; there is such an everlasting wrangle that it will make peace. Let him have his head in and that is all.' Did that stop the coming in of the whole body and putting out the rightful occupants? The camel's head is to be admitted today and possibly an attempt will be made to bring the whole camel in. It is as a friend of peace that I protest against this appointment. . . .

"Reference has been made to the possible loss of contributions if Mr. Noyes is appointed, and on the other hand we are told that there will be loss if he is not appointed. This is not relevant. I remember the remark attributed to Alpheus Hardy when the question first came up, 'The American Board is not for sale.' I suggest simply that the argument is not all on one side. I beg of my conservative friends not to withhold one dollar of contribution to this board. When the Roman republic was in danger the senate passed an act putting absolute authority into the hands of the consul, with this condition: 'See that the republic receive no detriment.' Those words have been ringing in my ears this past week. The churches say to us: 'See that the missions and missionaries receive no detriment.' . . . Withhold not one dollar, but rather increase your gifts until, if constrained to leave the old board, in the constituency of which we were born and reared and which we have loved as our very life, we will not leave it until we ask the board to give us such portion of their work as will be fully equivalent to what we have done by our contributions."

Rev. Dr. C. M. Hyde: "I wish simply to say, as one of the missionaries of the American Board, that I voice the sentiments of many with whom I have spoken, if not all, that this large assembly interested in the work of the board should adopt the report of this committee. Both a condition and a theory confront us now. You have heard much in relation to both of these aspects of this question. In relation to the theory let me say that, in my

opinion, in the stress of God's providence, we have been called upon as Christian believers not to change our position but to change our front. We who go as missionaries to the heathen speak to them not so much of salvation from death as of a new life in Christ. Then, again, as to the condition confronting us, do not, I beseech you, make the practical blunder of seeking to save your consistency instead of saving souls. Why should the Camperdown run into the Victoria to save the discipline of the British navy? I plead with you not to thrust your fist into your brother's face, but lock hands with him and walk together to save souls."

Rev. Dr. G. F. Magoun: "There is something very comical to my mind in proposing to appoint a man as a missionary because, on the ground stated by two reverend brethren on this platform this morning, he lacks logical faculty, so that it is impossible to find out exactly what he does believe on a very critical point. There is something very amusing in giving that as a qualification for appointment as a missionary. We have been told over and over again, by missionaries themselves, that the young men to be appointed ought to have the very highest qualities in scholarship and logic and eloquence if possible, and now we have exactly the reverse in this case. It has been said that this is an exceptional case, and it has also been said that it is not an exceptional case. Certainly on this point it is a tremendously exceptional case—to appoint a man because his qualities are so deficient that we cannot find ground for appointing him. . . . Now, what folly and nonsense and boys' play it is for us, away off here at this distance from that mission field, to be doctoring and tutoring our Prudential Committee, the object being to prevent our having on our hands a mission in which the doctrine of future probation is held to be the only tenable one, and at the same time the thing is swallowed whole by the churches in that mission, and we have on our hands exactly such a mission—a mission in which the doctrine of future probation that we are disputing about here is accepted, as it appears, universally! . . . It has been said that this measure which is before us is a compromise. I have a serious word to say on this. In our public affairs we have often had most luminous and marvelous examples of the powerlessness of compromises. Our great statesmen some years ago spent a great deal of time and labor in fixing up some very nice compromises that were going to remove the question of slavery from our national politics. The result was that the question had to be decided on principle, and the weak little compromises were swept out of the way in a flood of war. Now, my serious judgment is that, although a compromise such as that which has been proposed in the report of this committee will for a time answer a certain purpose, it will not answer a permanent purpose. We were told that if Mr. Hume was only appointed to India peace would then come and everything would be charming. Mr. Hume was appointed and the fight went right on, and from the same parties, too, with whom we had the fight before. It did not settle anything; it did not give us peace; it did not add one nickel, I believe, to the finances of the board. So we may compromise and think we have settled this case, but eventually, some time or other, in some way or other, it has got to be settled on that principle which you yourself, sir, have stated over and over again, namely, that this board is commissioned to give the gospel to the world, and future probation is no part of the gospel. I believe that solemnly. We may go on in this way—we call it putting in the West—but we shall not accomplish anything until we come to the question of principle; and it must be settled right, if it is to be permanently settled, and settled on the principles on which the American Board has been conducted up to this time."

Rev. Dr. E. A. Lawrence: "Most of you have already seen the point, that in the same document which was read from the platform both our president and Mr. Noyes were misunderstood. Our president was here and was able on the spot to say that such a meaning as had been put into his words had not entered into his mind. Now, brethren, there are cases where there is a talent for misunderstanding. There are cases on the other side where there is a talent for that which is illogical. Perhaps neither of those talents has been exercised on this occasion, but certainly there is enough to show all of us that our brother Noyes, who is not here to speak for himself, has been spoken for in such a way as to convince one who entered that committee of fifteen with his mind against him that he had been misunderstood. Mr. Noyes is not here to speak for himself, but others have spoken with such force as to convince the committee. The ques-

tion is whether the corporation is also ready to be convinced. The missionaries have spoken. It seems to me that we have not placed enough emphasis upon that fact. These missionaries belong to our mission which is not, as has properly been said, up here for attack or insinuation, and which is not here for misunderstanding. Not only the missionaries but the mission itself has spoken; it is all a fellowship of work and of spiritual communion. The missionaries have said, 'Let him be one of us.' Has there been any precedent like this where a whole mission has come and made a request like this and the request has been refused? One word more. Some of those who have been dissatisfied have for years clung to the board. They have said, 'No dollar that we can give shall be diverted from the board—nay, it shall not be diverted although at the beginning of the year we are urged to give on the ground of the mission and at the end of the year are told that our gifts show our approval of the administration.' Is there a church here represented which has withdrawn its contributions from the board? I do not believe there is. And, accordingly, I do not believe that there is a church here represented that will divert its contributions from the board whatever be your vote here today."

Prof. C. M. Mead: "I do not wish to add any arguments with reference to the personal qualifications of Mr. Noyes except to call attention to one point which I think has already been spoken of. You all know that the Prudential Committee itself in April last did practically appoint him and expressed readiness to accept him. That seemed then, under the light they had, to be their verdict, and the only new light that has come upon the subject is that Mr. Noyes was unwilling to be regarded as having changed essentially his position and so frankly stated in his letter. The committee seemed willing to appoint him on the basis of the Berkeley Street statement, and he avows that he still wishes to be judged by that statement. Now it seems to me that if we are to speak of the ridiculous aspect of the case it comes very near to ridiculousness, if, on that small distinction which can be made between the position as it was understood in April and the position which it assumes now, we are to talk about a possible disruption of this board. I think that, taking all things together, the reasons for appointing him under the circumstances are sufficient. But one reflection which forces itself upon me at this time is this—the very fact that we are here discussing a doctrinal question of this sort shows to me what a grave mistake was made when such a doctrinal question was first thrust upon the board. We have heard much of new departures, but I think that the worst new departure on the whole that has been made was made at Des Moines, when the old policy of the board, which simply left it as understood that the Prudential Committee were to represent in their appointments the general doctrinal position of the churches, was abandoned and the new one was introduced of giving definite instructions on particular doctrines. If it is competent for the board to give such specific instructions on that point, then why not on every point in the whole list of doctrines? There are many questions which are important. I claim to be about what my friend, Dr. Fisher, is. I don't know exactly whether I am a liberal or a conservative. I think I am a liberal-conservative one day and a conservative-liberal another day. I think there are many dangerous speculations and tendencies in the theological world, and I believe in meeting them fairly in open and friendly discussion. I do not believe in trying to settle them by theological prosecutions or by test creeds. If this one doctrine is to be acted upon by the board there is no reason why these other questions of Biblical criticism and Christology and various other points, about which there are already or may be in the future out-cropping heresies or apparent heresies, may not have to be severally voted upon. Now, I believe in taking off the swaddling clothes from the Prudential Committee. Let them act as men on their own responsibility as they always have acted before. We have put them into the position where they do not know whether they are conforming to the regulations of the board or not. At one time they take this course and at another a slightly different one, and the question is always arising whether their action comes within the limits of the instructions of the board. It is reduced to so fine a point that in one case, while the board had definitely adopted the view presented by the president of the board, the Prudential Committee rejects a man as not coming within those limits whom the president himself thinks does come within those limits. In other words, the Prudential Committee understand the president better than he does himself. That only illustrates the danger that we are running into

if we pursue this policy of instruction. I do not know that I am speaking on the point before us, but I am speaking on a question that must arise sooner or later, and I think the only solution of the question is frankly and fully to take back that false step and put ourselves on the old ground. We have heard it said that we must continue the policy that has been current for eighty years. Let us in that respect go back to it, for we have abandoned it."

Secretary N. G. Clark: "I have been in close correspondence with all the members of the Japan mission from the first and I am not aware of a single missionary there who holds to the doctrine of future probation. One of the missionaries within two years has told me that he was not aware of any one who held it. They are earnest and devoted men in that mission, seeking only to promote the interests of Christ's kingdom there. One of the most orthodox and consecrated men there has expressed himself very decidedly against this doctrine, yet he believes in receiving men there who will preach Christ and who are absorbed in the one purpose of bringing men to the knowledge of God, and he thinks that time spent on minor details is like a regiment of soldiers ordered to charge the enemy and stopping to play at marbles."

Rev. W. E. Barton: "The great majority of the constituency of the board, after all, is never heard on these occasions. The widow who gives her mite does not come here and make her speech. Very few of the young men in the ministry are those whose articles appear in our denominational papers. The assumption that the whole board, with the exception of a very few, must be so conservative as to oppose the appointment of every man who does not come within the strictest limits I think has comparatively little foundation. The great majority of the supporters of the board are saying very little but they feel very earnestly that it is time for this thing to stop. During the past summer I met a large number of pastors in Ohio and Illinois—conservative almost to a man. They felt universally that the Prudential Committee had done the right thing and acted according to their instruction, and had been perfectly fair in throwing the matter back upon the board for further instructions, but they felt with equal strength and earnestness that the time had come for the board to say definitely to the Prudential Committee that Mr. Noyes, and all other men like him, ought to be appointed. It would be revolutionary, I know, but I wish that a popular vote of this whole assembly might be taken. Then I think we would find what the real American Board wants. I think the great majority of the supporters of the board do not believe in future probation and do not believe in indorsing it, yet they do wish every earnest man, filled with the Spirit of the Lord Jesus Christ, who finds the call upon him to go and preach the gospel to the heathen, and can make his brethren in a council of ministers believe that he is so called, and the missionaries in the field approve his fitness, they believe that every such man should be sent, and sent at once."

"It seems to be a little illogical that we should be supposed to indorse the views of every man with whom we work in harmony. I do not know why it should be thought that if we work in union revival meetings with Mr. Moody we should be called to indorse his Second Adventism, which probably he would not preach from beginning to the end of the meetings. I do not know why, if we were working under the leadership of Mr. Mills, we should be supposed to indorse, as it seems to me, the untenable interpretation which he puts upon the words of Christ with regard to giving and lending. The truth is that men's teaching does not always do as much harm as logically it ought to do. Men who are filled with the spirit of Christ and go forth doing His will sometimes do not do as much harm as we should think they would do—as I myself should think that Mr. Noyes might have done when he went away four years ago into the mission field."

"I remember, away back in the early church, there was a Board of Missions in Jerusalem, a Prudential Committee, consisting, I think, of twelve members and the missionaries, Peter and James and the Rev. Dr. John. But there was a missionary who had gone out under the local church of Antioch who was doing pretty good work, but who held to a new departure and whose views upon probation for the uncircumcised were held to be heretical. This man came down to Jerusalem by vote of the local church, and he said that the authority of the local church in that vote was authenticated to him by a special revelation. I understand that that indorsement leaves no doubt upon the authority of the local church. When he got down there he went before the Prudential Committee privately and passed an examina-

tion. He said emphatically that he did it as a matter of expediency, that they learned as much from him as he did from them. But there was called there in Jerusalem a council by the First Congregational Church, and the churches of the vicinage were represented by their pastors and delegates. Secretary James presided and read the letter missive, and there was a general feeling on the part of the board that the views of this missionary, named Paul, were dangerous views. It is doubtful whether Secretary James ever came to indorse them fully. And yet, as the result of that council which the Holy Ghost expressly approved and which Paul says he went by revelation to attend, there was the unanimous feeling that, whether they indorsed his views or not, three things were certain: the local church had sent him out; the council considered him fit to go; and the Holy Ghost had labored with him and the Lord's work had been greatly strengthened by his ministry, and he ought to go. I speak for those upon the one side or the other, for those who are conservative in their theology or liberal in their policy, for those who believe in the doctrines as they have been handed down to them by the fathers or those who believe that in every nation he that feareth God and worketh righteousness is accepted with Him, and that every man who is called to go to preach the gospel to the heathen and make known the riches of grace in Christ Jesus ought to be sent and sent at once."

This ended the great debate so far as speakers from the house were concerned, and after Mr. Hyde, the chairman of the committee, had again urged a sinking of personal differences and a united devotion to the board, saying, among other things: "I have been annoyed personally at some things in the past; other men have been annoyed by other things. I think we should cast our votes as we understand our duty upon the one side or the other, and then feel that it has been decided and that we shall return to our homes at the close of these exercises resolved anew, so far as we have life or strength or money, that they are to be consecrated to the great cause for which the American Board was founded," Dr. Storrs, before putting the question, said:

"I merely wish to say a word in regard to the committee, not on the general subject under discussion. I have always found, since I became president of this board, that one of the most delicate and difficult and responsible duties to be performed is the appointment of committees. It is possible to take a committee of the first five men or fifteen men that your eye rests upon. If you wish to get a committee likely to be judicious, impartial, conservative, in friendly agreement with one another and with what they understand to be the interests and requirements of the truth, you must select the men. As I went from the room yesterday morning a dear and honored brother in the ministry met me and said,

There are two men on that committee who will not agree.' My conviction was that if those two men did agree the rest of the committee would agree, and we should substantially agree; and I had more faith in regard to that particular thing than he had, although in regard to all the great matters of doctrine and duty I have no doubt he has a great deal more faith than I have. I have never in the least degree intervened in the deliberation or the action of any committee which it was given to me to appoint, and I look back upon that fact with great gratification. I did not in the slightest degree influence any member of this committee, nor did I know from any member of it, until just as I came into the room, what their action was likely to be. But I believed at the outset that they would come to the wisest conclusion, and I believe that they have done so—that we are not to change the doctrinal basis of the board. That is expressly declared. If any movement for that is ever to come up it is not to come up now. And they think that this man, under all the circumstances, should be judged by the oldest and fullest statement which he has made himself and upon which he stands. I say these things because it is mere justice to the committee that I should bear witness to my profound respect, my affectionate regard and my confidence in their judgment. Whatever other things I have done which have been weak or mistaken, if there be any in my connection with the board, I shall always rejoice in the appointment of this committee."

The resolution was then read and the vote upon its adoption was taken, the members rising and being counted. The vote was 106 in the affirmative and twenty-four in the negative. It was then almost one o'clock, and every one who had been for nearly four hours following with eager attention the debate was ready for adjournment.

ADDRESS OF PRESIDENT STORRS.

Prefacing the address which is always expected of the president of the board Thursday evening Dr. Storrs spoke as follows:

"Brethren of the American Board, Christian friends: If there had not been certain exceptional circumstances connected with the acceptance by the vice-president and myself of the offices to which you have done us the honor to re-elect us, I should not refer to that election, but under the circumstances it seems proper that I should say a word or two in regard to it and to our relation to it. Six years ago, when I was caught in the deadly grip between your judgment and will and my own strong adverse preference, as you elected me to the presidency of this institution, I said that I could accept it only on the condition that I could find some way in which we all might walk and work together as Christian brethren, trying to advance the kingdom of the Lord on earth. That way I outlined in the letter of acceptance which I wrote a short time afterward and which the board did me the honor to adopt as a practical basis of administration two years later at the meeting in New York.

"In that letter of acceptance there was not a hairbreadth of compromise on the doctrinal position of the board. A certain hypothesis, which had been presented as a tolerable hypothesis, was regarded by me, as it was by many others and as it still is by me, as a dangerous dream of the human mind, unauthorized by the Scripture and perhaps damaging to the souls of men. But I made the distinction, which I have made many times in the examination of candidates for license or candidates for ordination or installation, between that which a man thinks more or less loosely and the man himself, or a doctrine positively and centrally held by him. Coleridge said, you remember, in words which I should not adopt in their full reach but which have in them a great element of truth: 'Tolerate no belief which you deem false and of injurious tendency, but arraign no believer. Man is more and other than his belief, and God only knows how large or how small a part of him the belief in question may be.' As I said, I should not adopt that myself in its full significance and reach, but I should apply it to many of the thoughts which now and then float into the mind and float out again of those who are meditating upon the mysterious and austere problems of the future life. I said, in the letter to which I have referred, that I thought that a just distinction and that we were to estimate carefully and critically the spiritual force of any tendency which might appear in the candidate toward a doctrine which we might not indorse.

"As I understand it, the board itself has adopted and applied precisely that principle in the action which it took this morning. It recognizes that a man may be entangled in statements made by himself which he is not ready to repudiate, feeling, perhaps, that it would be unjust to his self-respect to do so, but which do not represent a part of his working theology. And so it was said that it does not change in any degree the doctrinal basis of the board, but it believes, or hopes, certainly—I think believes—that this man, whose work has been seen and known of men in Japan, who is commended to the board by all the missionaries working in that empire connected with us, will work precisely as I said at Chicago last year—as if he knew that that hypothesis which has interested his mind was not a reality but a dream. The board has exercised this generous confidence in him. I trust, and I surely hope, that the result will justify this expectation. It has not changed in any degree the doctrinal basis of the board, but it has given to this brother, laboring afar from us and commending himself thus far by his work, the opportunity to labor in its serv-

ice and under its commission while he continues to labor in faithfulness and with zeal. This is what the board has done, and nothing else.

"I believe firmly in the correctness and wisdom of each of the minutes adopted by the Prudential Committee in April and in June. I ought to, for I had some hand in shaping each of those minutes. I believe that we desired—I know we did—to appoint Mr. Noyes, as we stated in the first minute, and gave grounds upon which we could make the appointment. I believed, when certain declarations came from him to us, that it was not within the province of the committee to complete the appointment, but that it must be referred to the board. I reaffirm both the positions in those minutes, and nothing has been done which is inconsistent with them. The board has only exercised its authority, which it had not delegated to the committee but which was perfectly within its own power and hand.

"Now a personal word. I came to this city absolutely determined not to be re-elected to the presidency of the board—simply upon personal grounds and without the slightest reference to any action that might be taken or might not be taken by the board in regard to this or to other controverted subjects. Brethren, I have passed by two years the limit which, under the unwritten law of this institution, applies in respect to the age of those who are in its service as its secretaries, and I am perfectly conscious that the resilience and the elasticity of spirit which I had even ten years ago is not as complete in my experience today as it then was. You will remember that I have the care constantly of a large and important church upon my hands, without assistance in the church work. You know, many of you, how tasking to the sympathies and how exacting to the intellectual power in a preacher and pastor is the work of a church. I came last week through the most tragic and glorious scenes that we ever meet or shall meet on this side of the gates of pearl—the sickness, terminating in death, of a brilliant and beloved young man, married two years ago to a lady of my congregation, beloved by me, leaving his young wife and his infant child and passing on in the victorious triumph of faith, and yet amid the sadness and the tears of those around him, to the world unseen. Twice last week I stood by the coffins of members of my congregation. You who are pastors know how that draws upon the very life of the spirit; and I came here, after the Sunday services which followed, weary and sick. I have sat upon this platform with my head filled with pain and my eyes almost blinded by the pain behind them while the debates have been going on. And yet this is only one meeting at which I have to be present. Other meetings come, deliberations are to be conducted, a large correspondence has to be carried on; there are critical exigencies which must be met; there are criticisms which must be encountered and sometimes, in justice to the cause, be answered, and the pressure is greater than I felt that I could again take up. Therefore I determined absolutely to resign, saying nothing about it until the letter was in the hands of the committee, and not to withdraw it on any condition.

"My dear and honored brother, the vice-president, who has sat by my side and worked with me in this cause through all these years, had come here, without my knowing it, with the same purpose in his own mind. Pressed by the claims of a vast private business and by the claims of vast public trusts, as a trustee of great libraries and of estates, he felt that he could not go on longer with this service, and he had written his letter of resignation or of declination as I had written mine. Both of these letters went into the hands of a committee yesterday morning as soon as we knew

of whom the committee was to be composed. Neither letter had the least reference to any question coming before the board. They were personal letters written under the exigencies of personal experience and claiming a relief which we felt that we had deserved and earned. At three o'clock today, after resisting every effort to persuade us to withdraw those letters, we learned together that there were other resignations that were to come, presumably on account of the action which had been taken by the board this morning, in which action we individually and entirely concurred. We therefore instantly felt that our resignations, going out with others, would imply, in spite of anything that could be said to the contrary, to the public mind a dissatisfaction on our part with the action of the board this morning, which dissatisfaction did not exist. Therefore, not because we were unwilling to be misrepresented—we have borne that trial a good many times and never fretted or flinched—but because we thought damage would be done to the work of the board, to which we have given our years of service and in whose ever growing and more glorious prosperity our lives are bound up, we at the last moment withdrew our resignations and accept our election to the offices of president and vice-president.

"Now, brethren, let us have a time of peace. You have appointed new members, largely, upon the Prudential Committee. You have appointed a new secretary. Now let us all work together for the glory of the kingdom and the Master during all this year as far as possible without complaint and without criticism. I remember an eloquent Methodist divine, an old man who had been brought up and trained in an agricultural community and who was accustomed, I presume, to use figures that suited that community, in whose church there was at one time a violent quarrel. In one of his prayers he was reported to me to have said: 'O Lord, Thou knowest that there will be pullings and haulings in our spiritual team until we are all unharnessed and put up to fodder in the stall of eternal salvation. But,' he added, 'O Lord, do grant us a little peace!' I say precisely that. We have not changed the doctrinal basis of the board a bit. We have put new men in to do the work which others felt reluctant to pursue, and now, for the sake of the cause and for the sake of the Master, for the sake of the world and for the sake of our own souls, let us work together in this cause with a joyful and triumphant energy that shall bring us at the end of the year to such a treasury filled, such a harmony and unity of counsel and such a work at home and abroad as the board has never known."

Dr. Storrs then spoke in his characteristic eloquent way on the general theme of missions, their past triumphs and their future possibilities.

ELECTION OF OFFICERS AND CORPORATE MEMBERS.

This was the central point of interest Thursday afternoon. The committee on nomination of officers had labored long and ardently to make up a ticket, and no small portion of its efforts had been expended in the endeavor to induce President Storrs and Vice President Blatchford to retain their positions, but not until four o'clock, when the ballots had been printed with Dr. Webb and Mr. W. E. Hale at the head of the ticket, did the other two gentlemen consent, at the urgent solicitation of many present, to remain. The letters of withdrawal, read just before balloting and printed elsewhere, cleared up the situation wonderfully, and the men nominated were chosen by a vote ranging from 120 in one or two cases to 131 in others, which comprised all the votes cast.

The Prudential Committee elected consists

of Rev. E. B. Webb, D.D.; Hon. Joseph S. Ropes; Charles C. Burr, Esq.; A. Lyman Williston, Esq.; Rev. A. H. Plumb, D.D.; Hon. William P. Ellison; G. Henry Whitcomb, Esq.; Rev. J. W. Cooper, D.D.; Rev. J. E. Tuttle, D.D.; Rev. W. W. Jordan; Rev. J. G. Vose, D.D.; Hon. J. M. W. Hall and Hon. Henry D. Hyde. On Dr. Cooper's declining to serve Rev. Elijah Horr, D.D., was chosen in his place.

The corresponding secretaries nominated by the committee were Rev. N. G. Clark, D.D., Rev. Henry Hopkins, D.D., and Rev. Judson Smith, D.D. As Dr. Hopkins declined the nomination Rev. C. H. Daniels, D.D., was elected.

The committee of five to nominate, in conjunction with the president, an assistant foreign secretary consists of Hon. W. E. Hale, Rev. Michael Burnham, D.D., Rev. G. L. Walker, D.D., Hon. Samuel B. Capen and President M. H. Buckham, D.D.

To fill the six vacancies in the corporate membership the following gentlemen were elected: Rev. Elijah Horr, D.D., Worcester; John H. Perry, Southport, Ct.; President W. J. Tucker, Hanover, N.H.; Rev. Frederick S. Hayden, Jacksonville, Ill.; Frank D. Taylor, Detroit, Mich., and Charles Hurlburt, Chicago, Ill. The first four were nominees of State associations.

THE WOMAN'S MEETING.

Despite the interest which centered in Mechanics' Hall the edifice of Plymouth Church was filled to overflowing with women on Wednesday afternoon. Mrs. Judson Smith presided and a large number of missionaries made addresses. Turkey was represented by Mrs. Bond of Monastir and Mrs. Mead, formerly Miss Hattie Child of Adana, each of whom gave interesting details of their work among the Bulgarians and Armenians. Medical missionary work was ably presented by Dr. Pauline Root of India. Its range is indicated by the statement that in a single day two doctors and two nurses of her acquaintance attended 235 patients. Miss Evans pictured the contrast between her field in North China at the present day and the conditions there in 1872. No less graphic were the incidents related by Mrs. Holbrook of the Zulu Mission concerning the South African field and by Miss Brown of the Kobé College, Japan. Greetings from the Baptist board and devotional exercises filled the remainder of the time.

IN GENERAL.

Dr. McKenzie's impassioned oratory Thursday evening was on a level with the eloquence of Dr. Storrs, whom he preceded. Dr. McKenzie dwelt upon the sources of missionary ardor in individual devotion to Christ and upon the assurance of Christ's presence wherever at home or abroad his work is being done. It is impossible to particularize with reference to the missionaries whose words were uniformly to the point and uplifting. Rev. R. A. Hume of India and Rev. Henry Kingman were especially suggestive. Rev. F. S. Fitch of Buffalo made one of the best of the shorter speeches. The Sandwich Islands came in for a good share of attention, its spokesmen being Rev. C. M. Hyde, D.D., Prof. W. B. Oleson, Rev. O. P. Emerson and E. P. Baker.

Thursday afternoon the communion service was held in Plymouth and Union Churches at 2.30. The ministers at Plymouth were President J. E. Rankin, D.D., of Howard University, and Rev. R. A. Hume of India; at Union, Rev. Joseph Anderson, D.D., Waterbury, Ct., and Rev. Henry Klugman, North China. Good-sized congregations were present.

The report of the committee of eleven on representation of the churches in the board, which was printed in the *Congregationalist*,

Sept. 14, went through without the slightest opposition.

The memorial of the Women's Boards, asking that unmarried women in the missions be allowed the right to vote, was referred to the Prudential Committee to take such action as seems best.

The closing session Friday was notable for several pledges of \$1,000 each with earnest addresses and urgent appeals on the part of a number present for a redoubling of interest and an increase of contributions.

[For letters of withdrawal, committees, resolutions, "chips," etc., see pages 551, 552, 553.]

News from the Churches

NEW ENGLAND. Massachusetts.

The Boston Ministers' Meeting last Monday morning at Pilgrim Hall was in a thankful, hopeful mood as it glanced back at the Worcester meeting of the board and turned its face resolutely forward to the new era in the history of foreign missions which all present felt had begun. The sentiment finally crystallized in the following resolution, unanimously adopted:

Resolved, That we rejoice together in the amicable results reached at Worcester, and that we pledge ourselves to do all in our power immediately to lift the debt now resting upon the board, and will also do all we can in co-operation with its officers to carry forward our missionary work.

The general topic for consideration at the Woburn Conference, Oct. 10, was Christian Consecration Manifested, discussed under the heads: By Constancy and Efficiency in Sustaining All the Ordinances of the Church; By Purity of Life, Honoring the Christian Profession and Loyalty to Christ in All Things; and By Devotion to the Kingdom of Christ and Faith in Its Final Triumph.

At the Essex Congregational Club, Salem, Oct. 9, Rev. G. A. Jackson made an address on the Gifts of Egypt and North Africa to Christianity.

There seems to be sufficient religious interest in Lowell to warrant the holding of special meetings. Instead of employing an evangelist, five of the seven pastors have agreed to assist one another in such services, holding them in the various churches in rotation. This week the services are held at the First Church, Rev. Messrs. C. L. Merriam and G. H. Johnson assisting Rev. G. F. Kenngott.

Dr. W. O. Ballantine of the Marathi Mission of India spent the Sunday before the meeting of the board in Lowell and awakened much interest in his field of labor. He spoke at both Highland and John Street Churches. The result of the meetings of the board at Worcester is heartily approved at Lowell and an era of peace and progress is anticipated.

The laying of the corner stone of the North Chelmsford church edifice took place Oct. 7. Appropriate exercises were held, Dr. J. M. Green, Rev. Messrs. C. L. Merriam, G. F. Kenngott and S. I. Briant and Judge Hadley participating. The box deposited contained records of the church and its various organizations and of the proprietors, copies of Lowell papers and the *Congregationalist*, reports of Massachusetts churches, town and library reports and coins of the U. S. A. of 1893. The sunny afternoon enabled a large company to be present and enhanced the interest manifested.

Evangelist S. M. Sayford has been conducting special services at the Athol church. His persuasive words and wise methods have made a profound impression. This once divided church is happily united under the ministry of Rev. E. S. Gould.

Since the resignation of Rev. C. R. Gale, pastor of the C. C. Church, Fitchburg, the pulpit has been supplied by Rev. J. D. Miller of Leominster. For twenty-five years he was principal of Leominster High School, which position he resigned a year ago. He has also edited a Leominster newspaper and supplied various pulpits. He has just been nominated for the State Senate by the Republicans of his district. As the district is strongly Republican his election is practically assured. As a strong temperance man and a leader in educational and religious work he will be a valuable addition to the Legislature.

The church at Gardner is worshipping in the town hall while its edifice is being enlarged at an expense of \$25,000. When the building is completed it will be one of the most commodious and convenient churches in this region.

The October meeting of the Fitchburg Congregational Club, held at Leominster, was especially enjoyable. Rev. W. E. Barton of Boston gave an instructive and eloquent address upon Congregationalism in the Newer New England, giving a vivid sketch of the rise and growth of Congregationalism in Ohio, and thence reaching out westward and southward.—The pulpit at Leominster is being supplied by Rev. G. R. W. Scott, D. D. The arrangement is so satisfactory to both parties that it may become permanent.

The church edifice at Ashburnham, which was struck by lightning last August, has been repaired. This church has a practical way of solving the candidate problem. Three and a half years ago, when Rev. Harlan Page resigned, Rev. L. M. Keneston received a unanimous call and accepted. He was the first and only candidate. The church prospered under his ministry, and it was at the universal regret of his people that he accepted a call to Shelton, Ct. Following some suggestions in a recent number of the *Congregationalist*, a committee was chosen by the church society to look up the records of available men. They decided to hear Mr. F. P. Johnson, a recent graduate of Andover. He supplied the pulpit for two Sundays, received a unanimous call and accepted, and thus the church avoided the evils of candidating. The society engages a minister for an indefinite period, and the contract can be terminated by either party on three months' notice.

Maine.

The Aroostook Conference met at Sherman Mills, with sermons by Secretary J. E. Adams and Rev. G. B. Hescock. Topics discussed were: The Church and Its Relations to the Community, Systematic Giving, The Ideal Christian.

An unusual religious interest is manifest in Winthrop.—Daily evangelistic services were begun last Sunday in Auburn.

The meeting houses of the North and South Churches in Cape Elizabeth have been repaired and improved; the North Church has a parsonage newly dedicated and no debt is left.

The women of Williston Church, Portland, invited the women's auxiliaries of the city to a rally meeting, Oct. 13, preparatory to the annual meeting of the W. B. M. in November. Over 100, representing the missionary workers in the churches, were present. Miss Agnes Lord, recently from Smyrna, gave a charming address on mission work in that Oriental city. A missionary tea was served. This social feature of mission work in Portland is attracting many and awakening interest in the work. Miss Lord, who went out from Williston Church as missionary, addressed its junior and senior Christian Endeavor Societies last Sunday. Dr. A. P. Foster spoke before the Men's Sunday Evening Club the same day.—The action of the A. B. C. F. M. at Worcester gives general satisfaction among the churches of the city.

Rhode Island.

The annual meeting of the Congregational Club in Providence, Oct. 9, was largely attended. The present officers were unanimously re-elected. After the collation the president presented Rev. F. E. Clark, D. D., who spoke profitably on Christian Endeavor the World Around, and Rev. G. M. Boynton, D. D., who read a spicy paper on The Upper End of the Sabbath School. The present membership is 260 and the receipts for the year amounted to \$1,942.

MIDDLE STATES.

New York.

An Old Folks' Sunday was observed, Oct. 8, at the East Church, Brooklyn. In the evening Dr. Scudder began a series of discourses on Home Life and Home Problems. Classes in the tonic sol-fa system have been formed and the Kindergarten Association has appropriated \$200 to help poor children to receive instruction.—The Lee Avenue Church has begun its monthly services with elaborate music.

Pennsylvania.

The Central Church, Philadelphia, has become incorporated under the laws of the State and will hereafter exercise the functions of the former ecclesiastical society in addition to those of the church proper. It has revised its standing rules, providing for a three years' term for most of the officers and for a system of nomination and election of officers by printed (or written) ballots similar to that in use in some colleges and other corporations. The purpose of the change is to secure a more general and a more deliberate expression of opinion as to the choice of officers. A successful and delightful Home-Gathering Day was observed, Oct. 8, in which the scattered members and many other Con-

gregationalists were brought together. The Young Men's Union is arranging a lecture course and is about to issue a paper called the *Echo*.—Park Church, organized in July as a branch of Central Church, was recognized Oct. 5 and formally received into the fellowship of the churches. Rev. E. F. Fales is the acting pastor. It is in a new and promising locality and has a thriving Sunday school.

THE SOUTH.

Alabama.

Rev. Abraham Simmons of Talladega College, who was called recently to the pastorate of the First Church, Shelby, was ordained Oct. 1. At the communion service in the afternoon eighteen infants were baptized and seven persons were received to the church.

THE INTERIOR.

Ohio.

Rev. A. F. Skeele began his pastorate with the church at Wellington Sept. 17. He is giving a series of Sunday evening informal talks on the World's Fair. The subjects are: The Religious Congresses and the Parliament of Religions, The Fair and Temperance, Side Shows Moral and Immoral, Some Lessons and Values of the Exposition, and Farewell to the White City.

Plymouth Rock Conference met at South Newbury, Oct. 10, 11, and discussed Congregationalism, its history, polity, creeds, missionary, Sunday school, Christian Endeavor, journalistic, evangelistic and educational work.—Grand River Conference held its meeting on the same date at West Andover. Papers of note were Woman's Work in the Church in 1818 and in 1893, Evolution of the Prayer Meeting, and History of West Andover Church.

Rev. P. W. Sinks of Painesville is preaching a series of sermons on Fundamental Things of Religion—Repentance, Faith, Conversion, Regeneration, Prayer, Service—with preludes to the young people on Borrowing Trouble, Bad Bargains, Danger Signals, Evil Companions, Steps Downward, Fatal Mistakes, High Aims, and Finishing Touches.

Central North Conference had an earnest semi-annual meeting at North Monroeville, Oct. 3, 4, made so by such topics as Conditions of the Outpouring of the Holy Spirit, Need of a More Burning Zeal for the Conversion of the World, Duty of the Church to Young Men, The Problem of our Country Churches, The Church, the Child and the Saloon, and God's Preservation of the Christian Sabbath. Rev. D. L. Leonard reviewed Dr. Strong's New Era.

Illinois.

Bethany Church, Chicago, celebrated its twenty-fifth anniversary, Oct. 3, by a festival in the evening, with letters from Drs. Goodwin and Noble, whose churches for a long time supplied teachers and helpers, and from Rev. Messrs. C. C. Cragin, C. A. Towle, C. F. Clapp and Wilson Denney, former pastors. Addresses were made by a number of individuals, among these Rev. A. Monroe, from whose church (the Tabernacle) the charter members came, and the present pastor, Rev. W. D. Westervelt.

Michigan.

Grand River Association had a successful meeting at Cedar Springs, in which the general topic was Progress of the Kingdom, set forth in a number of able papers. Seven ministers were dismissed to other associations, and one, Rev. J. J. Bunnell, received. The association meets next spring with the Corinth church, which dedicated its beautiful new edifice Oct. 15.

Rev. John Lewis has begun a hopeful work among the 6,000 Poles of Grand Rapids. Services will be held in Avery Chapel, and will be under the care of the C. H. M. S.

During the six months that Rev. I. A. Shanton has been with the church in Carson City twenty-four have been received to membership, some entire families.

Wisconsin.

Pilgrim Church, West Superior, is moving its edifice over a mile to a location more accessible to its members. The up-town movement of residences has already made the step a necessity. Rev. J. C. Andrus, the new pastor, is aiding the church to a larger influence in the community.

Rev. C. A. Payne of Plymouth Church, Milwaukee, was appointed by Mayor Koch to represent that city at the Waifs' Congress, Chicago.—The foundation has been laid for the part of the North Side Church building that is to be erected this fall.

There is no diminution of the interest in the Men's Sunday Evening Club at Appleton. Large congregations are present at all its services.

THE WEST.

Missouri.

The autumn meeting of St. Louis District Association was held, Oct. 12, with the Webster Groves church. The general topic, The Church, was subdivided into the missions of the church, strengthening the church and the methods of the church, the evening being given to addresses from ministers and laymen on the Preaching and the Pastoral Visiting for the Times.—The Webster Groves church find its reading-room a great help. It has attracted so much attention that the town council of a neighboring town is studying it for adoption.

Iowa.

During Rev. G. G. Perkins's pastorate, just closed at Rock Rapids, about forty have been added to the church, a debt on the building has been removed, a parsonage bought and the benevolent contributions increased.

During the summer Evangelist Tillitt supplied the church at Kingsley. He closed his work with a short series of special meetings. Four united with the church on confession.

The German church at Des Moines, Rev. Jacob Henn, pastor, dedicated, Oct. 1, a house of worship costing about \$3,600. After raising \$600 at the services it was dedicated free from debt. Secretary Douglass and Superintendent Evers assisted in the services. The morning and evening services were conducted in the German language, the afternoon in English.

Special meetings are in progress at the Dubuque Summit Church, Evangelist H. G. Smead assisting the pastor, Rev. Mandus Barrett.—Special meetings are being held also at Manson and South Ottumwa, Evangelist C. W. Merrill of Minneapolis assisting at the former place and the recently appointed home missionary evangelist, Rev. N. L. Packard, at the latter.

An effort is being made to enlist every Congregational church in Iowa in an evangelistic campaign during the autumn and winter months. The Grinnell Association has adopted plans and other associations will join the movement.

Nebraska.

The joint meeting of the State branches of W. B. M. I. and the W. H. M. U. was held at Holdrege, Oct. 9-11. The place of meeting being so much farther West than usual reduced the attendance, but there were reports of a good year's work in both departments and an inspiring and helpful meeting. Besides papers, reports and addresses from the workers within the State, Miss Mary H. Wright spoke for the foreign work and Mrs. Caswell of New York for the home work. Following the meeting Mrs. Caswell spoke Friday evening at Hastings and then started for a tour of the Black Hills.

South Dakota.

Rev. J. H. Dixon is doing heroic work at Chamberlain, being the only settled pastor in the city.—Rev. J. M. Bates, who has accepted a call to Wakarusa, is now on the ground. His people are pushing the work on the new parsonage.

The return to their studies of the students who have supplied churches during the summer leaves several important fields vacant.

At the Yankton Association at Mission Hill, Rev. Abi T. Huntley preached the sermon. The new churches at Irene and Pioneer were received to the association. Sabbath Observance and the Treatment of Inquirers were among the topics discussed.

The Ladies' Aid Society at Waubay has invited Rev. M. W. Williams of Webster to hold services there, which have been begun.

Miss Emma K. Henry of Iowa has been engaged by the H. M. S. to work in the State six months. Many applications have been made for her help and she has begun at Alcester.

WEEKLY REGISTER.

Calif.

BAKER, Smith, Park Ave. Ch., Minneapolis, Minn., to Maverick Ch., East Boston, Mass. Accepts.
BLODGETT, Charles E., Park Manor Ch., Chicago, Ill., to Washington Park Ch. Accepts.
BROWN, F. B. (Meth.), to Rose Creek and Taopi, Minn. Accepts.
BYRONS, Edward H., Oakland, Cal., accepts call to Tremont, Southwest Harbor and Bass Harbor, Me.
CARSON, J. William, Great Bend, Kan., to Dunlap, Ia., and Hennessey, Okla. Accepts former.
DAVIES, Thomas T., accepts call to Orwell and Sandy Creek, N. Y.
FERNER, John W., St. Louis Park, Minn., to Hampton, Ia.
HANKS, Carlos H., accepts call to Zanaville, O.
HEDGES, William, Jamesport, N. Y., to Harwinton, Ct. Accepts.
HOUSTON, Warren H., accepts call to Beresford and Haram, S. D.

JENKINS, David T., Hankinson, N. D., to Douglas, Wyo. Decides.
 JOHNSON, Charles C., East Bloomfield, N. Y., to Arcade.
 JOHNSON, Frederic P., accepts call to First Ch., Ash-
 land, Mass.
 JONES, Thomas R., Windham, O., to Cyclone. Accepts.
 KIDDER, Samuel T., to Ashland, Wis.
 LAWRENCE, George W., accepts call to Brookfield
 Center, Ct.
 MCARTHUR, Henry G., Fort Atkinson, Wis., to Flagley
 Memorial Ch., St. Augustine, Fla.
 MCPHEE, Moses, Lenora, Kan., to Bloomington, Ash-
 land and New Harmony.
 MESKE, Fred L., to Prescott, Wis.
 MILLS, Charles L., Wichita, Kan., to Stockton. Accepts.
 PERKINS, Sidney K., Andover, Mass., declines call to
 Alexandria, S. D.
 RICHIE, David H., Oaseo, Wis., to Mondovi. Accepts.
 SMITH, Edward G., Saugus, Mass., to Epping, N. H.
 Accepts.
 SMITH, Edward L., accepts call to Walla Walla, Wa.
 SMITH, William R., Orchard, Io., to Golden. Accepts.
 THOMAS, William, Bridgewater, S. D., to Gann Valley
 and Duncan. Accepts.
 WILLIAMS, J. Benson, to remain at Highland, Ill.,
 where he preached during the summer.
 WISEMAN, Charles F., South Hartford, N. Y., to Chester
 and Kirtland, O.

Ordinations and Installations.

CAMERON, Donald, O. Oct. 12, Carthage, S. D. Sermon,
 Rev. W. H. Thrall; other parts, Rev. Messrs. B. H.
 Burt, Z. H. Smith, G. W. Shaw and Micajah Doty.
 FOSTER, Guy, O. Ashland, Wis. Sermon, J. C. Andrus;
 other parts, Rev. Messrs. S. E. Latrop, E. P. Wheeler
 and T. G. Grassie.
 SIMMONS, Abraham, O. Oct. 1, Shelby, Ala. Sermon,
 Rev. G. W. Andrews, D. D.; other parts, Rev. Messrs.
 James Brown and Spencer Snell.
 SOUTHWATE, B. N., O. Sept. 22, South Lake Linden,
 Mich. Sermon, Rev. S. T. Morris; other parts, Rev.
 Messrs. E. I. Grinnell, J. R. Knodell, G. Y. Washburn
 and Mr. C. A. Stringer.
 SPRAGUE, Elmer E., O. Oct. 3, Farnum, Neb. Sermon,
 Rev. J. D. Stewart; other parts, Rev. Messrs. C. S.
 Bluce, H. C. Snyder, V. F. Clark and C. W. Preston.
 STARK, C. W., O. p. Oct. 5, Genoa Bluffs, Io. Parts by
 Rev. Messrs. W. R. Griffiths, Addison Lyman, H. C.
 Rosenberger.

Resignations.

CONKLING, Benjamin D., Hlawatha, Kan.
 CULVER, Franklin J., Santa Monica, Cal., on account
 of ill health.
 DAMON, Cyrus W., Hartford, Wis.
 DAVIES, Arthur E., E. win and Lake Preston, S. D.
 DEGAN, William R., Peru, Vt.
 FLICKINGER, Daniel K., North Fairfield, Greenfield
 and Fitchville, O., to return to his own (U. B.) church.
 KETHAM, Henry, Edgewater Ch., Seattle, Wa.
 MCPHEE, Moses, Lenora, Kan.
 MERRILL, Truman A., Allen's Mills, Me.
 OBERHAUS, Herman, Prescott, Wis.
 PACKARD, Abel K., Lafayette, Cal.
 PERKINS, George G., Rock Rapids, Io.
 PINKERTON, William B., Waverly, Io.
 THOMAS, George P., Friendship, N. Y.

Churches Organized.

EVERYVILLE, Peoria, Ill., Oct. 5. Thirty-six mem-
 bers.
 PHILADELPHIA, Pa. Park. Recognized Oct. 5.

Miscellaneous.

BELL, Robert C., received a purse from his people in
 Granby, Mass., with sufficient contents to cover all his
 expenses to the World's Fair.
 BRUCE, Charles R., and wife, Hull, Io., were given a
 sum of money at the farewell reception tendered them.
 COLEMAN, William L., is supplying the church in Stacy-
 ville, Io.
 COTTON, Harry A., late of the West Central African
 Mission of the American Board, is at Hartford Sem-
 inary for graduate study.
 CROOK, Delos, Middleville, Mich., has rejoined the
 Methodist Conference from which he came.
 DAVIES, Henry, has returned to Green's Farms, Ct.,
 after several months in Europe.
 DELZELL, Samuel W., Newtown, Ct., severs his con-
 nection with Congregationalists and joins the Baptists.
 GULICK, Edward L., has been elected English master
 in the Lawrenceville school at Lawrenceville, N. J.
 HARRINGTON, Charles E., and wife, have gone abroad
 on account of Dr. Harrington's health.
 HASKINS, Robert W., will supply the church in Man-
 chester, Vt., while the pastor, Rev. J. D. Adam, is in
 Scotland.
 HUSTED, John T., North Ch., Grand Rapids, Mich.,
 was given a purse by his young people, with instruc-
 tions to go to the World's Fair.
 PHILLIPS, Daniel, of Huntington, Mass., has returned
 from an extended tour through England and Wales.
 His health is greatly improved.
 STONE, Dwight C., has returned to Cadran, Ct. His
 health is so much improved that he is able to take a
 graduate course in Yale.

Notices.

Religious and ecclesiastical notices in an abbreviated form
 are inserted without charge. The price for publishing such
 notices in full is ten cents a line (eight words to the line).

BOSTON MINISTERS' MEETING, Filzrim Hall, Oct. 23,
 10 A. M. Subject, The Making of the Sermon. Speaker,
 Prof. J. M. English of Newton Theological Seminary.

THE LADIES' PRAYER MEETING in the rooms of the
 Woman's Board of Missions every Friday at 11 A. M.

BOSTON EVANGELICAL ALLIANCE—Extra meeting,
 Monday, Oct. 23, 12 M., Bromfield Street Church. Rev.
 George C. Lorimer, D. D. Subject, The Parliament of
 Religions. Public invited.

SUFFOLK NORTH CONFERENCE, Everett, Oct. 25, 3 P. M.

BROOKFIELD ASSOCIATION, First Church, North
 Brookfield, Oct. 24, 10 A. M.

HOLLIS ASSOCIATION, First Church, Nashua, N. H.,
 Nov. 7, 10 A. M.

WOMAN'S HOME MISSIONARY ASSOCIATION.—Four-
 teenth annual meeting, Union Congregational Church,
 Boston, corner West Newton Street and Columbus Ave-
 nue, Oct. 23. There will be the usual business—reports of
 secretary, treasurer and auxiliaries and election of offi-
 cers—followed during the day by addresses from Rev.
 J. T. Nichols of the Yale Washington Band, Mrs. George
 M. Boynton, Mrs. S. B. Kellogg of St. Louis and Rev. A.
 B. Erie. A thank offering service, led by Mrs. C. L. Good-
 30, will be one of the interesting features of the after-
 noon service. Sessions, 10.30 A. M. and 2 P. M. An inex-
 pensive lunch can be obtained in the dining-hall of the
 church.

WORCESTER SOUTH CONFERENCE, Whitinsville, Oct.
 2.

THIRD TRIENNIAL CONVENTION of the Ohio Congre-
 gational S. S. Association, Medina, Oct. 31, Nov. 1.

REV. F. P. EMERSON, late of Newport, R. I., having
 returned to New England after a six months' absence
 in the West, may be addressed at the Congregational
 House for temporary or permanent pulpit engagements.

AMERICAN MISSIONARY ASSOCIATION.—The forty-
 seventh annual meeting will be held in the First Con-
 gregational Church, Elgin, Ill., Oct. 24-28. The meeting
 will open at 3 P. M., with an address of welcome from
 Rev. J. H. Selden and a response by President Merrill
 E. Gates. The general survey and treasurer's report
 will be presented. In the evening Rev. Nehemiah
 Boynton of Boston will preach the sermon. As far as
 possible the people of Elgin will furnish entertainment.
 No railroad rates can be obtained other than the re-
 ductions offered for visiting the Columbian Exposition.
 Elgin is reached by trains on the Northwestern Railway
 or on the Milwaukee & St. Paul Railway, and is about
 one hour's ride from Chicago. Such delegates and
 friends of the American Missionary Association as de-
 sire entertainment are requested to address Orlando
 Davidson, Esq., Elgin, Ill., chairman of the local com-
 mittee, not later than Oct. 15.

WOMAN'S BOARD OF MISSIONS.—A special meeting
 will be held in High Street Church, Portland, Me., on
 Wednesday and Thursday, Nov. 8, 9. According to a
 vote at the annual meeting, in January, that meeting
 will be held as an experiment to help in the decision as
 to whether it may be best to change the time of the an-
 nual meeting of the board. It will be in all respects
 like an annual meeting, with the exception of certain
 legal action which must be taken at the usual time ac-
 cording to the constitution. The delegates' session will
 be held on Tuesday, Nov. 7, as usual. The ladies of
 Portland will be happy to entertain all delegates regu-
 larly appointed by the branches, and missionaries, dur-
 ing the meeting. All such desiring entertainment are
 requested to send their names before Oct. 9 to Miss
 C. M. Dow, 714 Congress Street, Portland. To any dele-
 gates or others who may desire to secure board, suitable
 places at reasonable prices will be recommended on
 application to the address given above.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—
 Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building,
 Boston. Address applications to Rev. A. H. Quint,
 D. D., Congregational Library, 1 Somerset St., Boston.

BOSTON SEAMAN'S FRIEND SOCIETY, founded De-
 cember, 1827; chapel, 287 Hanover St.; chaplain, Capt.
 S. S. Nickerson; furnishes loan libraries and religious
 reading to vessels, and distributes clothing and other
 necessities to shipwrecked and destitute seamen and
 their families. Chapel open day and evening. Branch
 mission, Vineyard Sound. Contributions of second-hand
 clothing, weekly papers and monthly magazines solici-
 ted, and may be sent to the chapel, 287 Hanover Street.
 Contributions to sustain its work are solicited, and re-
 mittances may be sent to B. S. Snow, Corresponding
 Secretary, Room 22, Congregational House.

Rev. ALEXANDER MCKENZIE, D. D., President.
 GEORGE GOULD, Treasurer.
 BARNES S. SNOW, Corresponding Secretary,
 Congregational House, Boston.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 75 Wall
 St., New York. Incorporated April, 1833. Object: to
 improve the moral and social condition of seamen.
 Sustains chaplains and missionaries; promotes tem-
 perance homes and boarding houses in leading seaports at
 home and abroad; provides libraries for outgoing ves-
 sels; publishes the *Savior's Magazine*, *Seaman's Friend*
 and *Life Boat*.

Contributions to sustain its work are solicited, and
 remittances of same are requested to be made direct
 to the main office of the Society at New York.

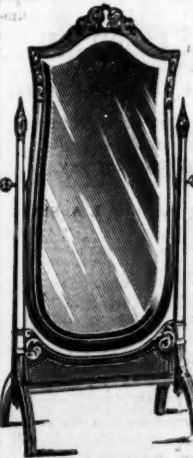
CHARLES H. TRASK, President.
 Rev. W. C. STITT, Secretary.
 W. C. STURGES, Treasurer.

THE AMERICAN SUNDAY SCHOOL UNION, established
 1824, organizes Sunday schools and does general mission
 work, more especially in rural districts. Its work is in-
 terdenominational, to help all churches of Christ. The
 legal form of bequest is, "I give and bequeath to the
 American Sunday School Union established in the city
 of Philadelphia, — dollars." Contributions may be
 sent to the secretary for New England, Rev. Addison
 P. Foster, D. D., No. 1 Beacon Street, Room 85, Boston.
 Post office address, Box 1402.

Marriages.

(The charge for marriage notices is twenty-five cents.)

BATES — BRECKENRIDGE — In New Windsor, Ill.,
 Sept. 27, Frederick E. Bates and Rev. Junius Breck-
 enridge, pastor of the church in Brookton, N. Y.



: 1793 = 1893 :

"O wad some power the giftie gie us,
 To see oursels as others see us!"

So sang Burns one hundred years ago. And now his prayer
 has been granted; the power he prayed for is here; every clever
 person today owns a cheval glass.

If you do not, you are fortunately unfortunate, for a new and
 improved pattern comes out this year. It is a trifle wider below
 the center, the glass curving gracefully outward. It allows a
 much more complete view.

We have this new Glass in Mahogany and in white and gold.
 It has low relief Colonial carving, with egg molding and quaint
 old brass screw.

This is one of 70 new patterns this fall, ranging from \$16 up-
 wards. Many of them are shown in our 1894 Catalogue, just from
 press; 288 pages, 300 engravings. Send five 2-cent stamps for a copy.

Paine's Furniture Company,

48 CANAL STREET { South Side Boston
 & Maine Depot.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each
 additional line ten cents, counting eight words to a line. The
 money should be sent with the notice.)

GLEASON — In Malden, Oct. 9, Herbert Gleason, a na-
 tive of Plymouth, aged 63 yrs. For over forty years he
 was an active member of the Congregational church
 and for sixteen years superintendent of the primary
 department of the Sunday school. He was much be-
 loved in the Boston Superintendents' Union, many
 members of which attended the memorial services at
 Malden last Sunday.

JESSUP — In Oxford, O., Sept. 26, Emily Jessup, in-
 structor emerita of history and philosophy in the
 Western Female Seminary.

JEWETT — In Boston, Sept. 8, Miss Elizabeth C. Jewett,
 formerly of Newton, aged 71 yrs.

STARKEY — In Compton, Cal., Sept. 27, Rev. E. A. Star-
 key. He came from the United Brethren and died
 immediately after entering upon his pastorate at
 Compton.

HOUSEKEEPERS will be interested in the advertise-
 ment of Slade's spices in another column. Read
 their claim and see if it will not pay you to give
 these goods a trial.

**Hood's Sarsa-
 parilla Cures**



Mrs. A. G. Oman

Health and Strength Restored

"I suffered severely with pains, at times, all
 over my body. During the spring I felt com-
 pletely worn out and barely took food enough
 to keep me alive. I tried Hood's Sarsaparilla.
 The swelling has subsided and the shooting
 pains do not trouble me. I am stronger
 and have a good appetite." Mrs. A. G. OMAN,
 34 Newman Street, South Boston, Mass.

Hood's Pills are purely vegetable, hand
 made, perfect in proportion and appearance.

THE BUSINESS OUTLOOK.

The placing of the Union Pacific Railway in receivers' hands caused no great shock to the stock markets. The damage had been already done by the long decline in prices of the many stocks and bonds of that system, and prices all over the market have reached so low a level as to exhibit a certain insensibility to bad news. Nevertheless, this calamity means a great loss to New England. It was here that this great enterprise had its inception; it has been from New England that a large part of the funds for construction of its 8,000 and odd miles have been drawn; and for the greater part of the company's history New England men have had a principal hand in shaping its destinies.

Less than ten years ago Union Pacific stock was selling at better than par and was confidently believed in as a dividend-paying investment stock. Within these ten years there has been so much competitive railroad built that rates for transportation have declined at an alarming rate. Unwise additions have been made to the system; careless financing has done its share and the panic of the past summer, showing exceptional virulence in the Union Pacific territory, has capped the climax. These are in good part permanent causes of disaster and give no promise of an early return to solvency.

It goes without saying that the acknowledged bankruptcy of a railroad system of over \$300,000,000 capital, with consequent default of interest on many bonds, will cause much disturbance in values of all railroad property, and especially must this be the case when other large railroad systems are suffering severely from the same causes, both fundamental and temporary, that have brought the Union Pacific to grief.

The whole business history of the past week has been disappointing—the failure of the first effort to obtain a decision in the Senate upon the question of silver repeal, the receivership for the Union Pacific, the failures of important New England banking firms, the disasters by sea and land, the decline in prices, even the large increase in bank reserves is depressing as it is interpreted to indicate the extreme dullness of trade. On the other hand, a few more mills have started their machinery and there may be less idle operatives, but the feeling continues to be one of great depression as to the near future and no confident hopes are entertained of much better business before next spring.

THE development of shape and decoration in china and glass is remarkable. It is the result partly of refinement of taste but more the progressive reduction by new inventions in labor and fuel saving methods which the pottery industry has achieved. Jones, McDuffee & Stratton have now on exhibition duplicates of many of the marvels on view in the World's Fair in English, French and German exhibit.

FORTUNATELY UNFORTUNATE.—It sometimes happens that a man is in luck by falling behind. Those of our readers who have been so unfortunate as not to own a cheval glass may also consider themselves as lucky, for an entirely new style has appeared this year, and it has advantages enough to repay the waiting for it. A description of the new cheval of 1894 appears in another column over the name of Paine's Furniture Co.

BOSTON, MASS., Sept. 1, 1891.

Dear Friends: I was completely cured of asthma by Adamson's Balsam. Several years I suffered with asthma, and at times it has been so severe that I could not lie down. Adamson's Balsam has been my great friend, and you may be sure of my indorsement as long as I live. My brother was quite sick last winter with a lung difficulty, bad cough, but Adamson's cured him.

Yours truly, J. B. CURTIS.

THE great value of Hood's Sarsaparilla as a remedy for catarrh is vouched for by thousands of people whom it has cured.

WINTHROP HARBOR

will, as if by magic, become a great city. Why?

BECAUSE here Chicago's 20-foot outer harbor, with over five miles of dockage, which is sufficient for a city of 150,000 population, will be immediately constructed, Chicago's inner harbor being forever limited to a depth of 14 feet.
BECAUSE the United States Government's 20-foot lake channel now being constructed, through which the largest vessel may ply, insuring a reduction in freight rates from one to one-half mill per ton mile, will terminate here.
BECAUSE twenty-eight Trunk Line Railroads (through Chicago's Outer Belt Line) will here exchange with the ship, the grain and provisions of the West for the coal, lumber and merchandise of the East.

To construct this harbor, complete railroad terminals and permanently improve the town, we have issued Gold Bonds, secured by mortgage on the entire town site, comprising over four square miles of land. These bonds are in denomination of \$20 and \$100 are profit-sharing, and bear six per cent. in addition to all profits. They are for sale at par for the present. *Title Guarantee and Trust Co., Trustees.*

Our Maps and Pamphlets give full information, and are mailed on request.

WINTHROP LAND ASSOCIATION,

Hartford Building Southwest Corner of Dearborn and Madison Sts., Chicago, Ill.

Have You \$1,000



which you wish to invest securely for a term of years at 6% interest, payable semi-annually in gold?

We have such an investment, and shall cheerfully give you full particulars.

The Provident

Trust Co. 45 Milk Street, Boston, Mass.

Please mention the Congregationalist.

Investment

Profitable, Safe and At Home

ADDRESS

Atlantic Land Company,

178 Devonshire Street, - Boston, Mass.

DEFAULTED MORTGAGES

- IN -

DENVER and COLORADO.

OUR SERVICES are offered to those who hold mortgages made by insolvent Investment Companies and to those who are dissatisfied with their present representatives. We attend to the collection of principal and interest of mortgages negotiated on property in this city and State, care for real property, collect rents, pay taxes, and in general do and perform such things as will best protect and advance the interests of clients.

We can furnish references in most parts of the East. Where the amount involved warrants it we will make an indemnity bond if desired.

Our wide experience in these matters, our knowledge of real estate values, and our extensive acquaintance in all parts of the State, enable us to render most efficient service for a moderate charge.

We solicit correspondence.

THE CENTRAL TRUST CO., Denver, Colorado.

8% FIRST GOLD MORTGAGES City and Farm Loans
Send for References. HIGHEST SAFE INTEREST
Address, TACOMA INVESTMENT CO., TACOMA, WASH.

OFFICE OF THE

Atchison, Topeka & Santa Fe Railroad Company.

P. O. BOX 346. NO. 93 MILK ST.

CIRCULAR NO. 69.

BOSTON, Oct. 11, 1893.

TO THE HOLDERS OF THE

GUARANTEED FUND MORTGAGE 6 PER CENT. NOTES,

Atchison, Topeka and Santa Fe Railroad Company:

THE GUARANTEE FUND MORTGAGE SIX PER CENT. NOTES of the Atchison Company, issued Nov. 1, 1888, and due Nov. 1, 1893, for \$5,000,000 (and of which the company acquired since their issue \$2,500,000, leaving \$2,500,000 outstanding and in the hands of yourselves), are upon an underlying lien to the GENERAL MORTGAGE FOUR PER CENT. GOLD BOND INDENTURE of the Company, dated Oct. 15, 1889, which originated with the Financial Reorganization of the Company, under which, as well, provision was made for the retention by the Union Trust Company of New York, as Trustee, of GENERAL MORTGAGE FOUR PER CENT. GOLD BONDS of an equal amount of such bonds, \$5,000,000 to provide for ultimate retirement of the GUARANTEE FUND NOTES.

The Directors of the Atchison Company believe it to be advantageous to the Company to defer retirement of the GUARANTEE FUND NOTES five years, or until Nov. 1, 1898, the GENERAL MORTGAGE FOUR PER CENT. GOLD BONDS reserved remaining with the Trustee until required for purpose of such retirement.

The Company now offers to the holders of the GUARANTEE FUND MORTGAGE SIX PER CENT. NOTES the right of such extension at par, with a cash commission of five per cent., to be paid by the Company on Nov. 1, 1893, to such holders as will signify their assent on or before Oct. 25 instant.

The principal and interest of the extended Guarantee Fund Notes will be payable in gold.

The NOTES of those holders who have not assented to extension by Oct. 25 instant will be acquired and paid for in full on Nov. 1, by a syndicate who will extend the NOTES for the period above stated.

Holders are respectfully asked to promptly communicate their wishes in writing to

J. W. REINHART, PRESIDENT,

93 Milk St., Boston.

Those who assent will be notified when to present their NOTES at the office of the Company for indorsement, affixing of new coupon sheets, and receipt of cash premium, payable Nov. 1.

By order of the Board of Directors,

GEORGE C. MAGOUN, Chairman.

J. W. REINHART, President.

HENRY A. CLIFFORD,
Investors' Agent,

31 Milk Street, Boston, Room 7.

Western Mortgages Collected

Eight years' residence in Kansas. Ten years member of Massachusetts Bar. Call or send for circular giving schedule of charges and references.

LETTERS OF WITHDRAWAL.

To the President and Corporate Members of the American Board; Dear Brethren:

Forty-four years since it pleased the board to appoint me one of its Prudential Committee—consisting then of seven members—an appointment that has been annually repeated to the present time. The service was originally undertaken and has been continued at considerable sacrifice in the line of official and private interests. The stewardship, however, appeared clearly to be a call from the God of missions. In the opportunities for personal acquaintance with missionary brethren and sisters there has been abundant gratification. It would be an inexcusable omission if there were failure to speak also of associates still in office, and of a yet larger number no longer among the living, with whom a hallowed fellowship in counsel has existed, and with whom the most endearing Christian friendship has been maintained. The smiles of that Master whom we serve, and these sanctified attachments largely outweigh all incidental inconveniences. Please accept my hearty thanks for a peculiar privilege of many years' standing.

A brief explanatory statement is required. The matter of supposed expense has been the subject of remark. I beg, therefore, to assure the board that for a period of nearly forty years I have not knowingly occasioned, on my own account, any outlay to the treasury. Since a joint deputation tour (1853-54) with Dr. Anderson—toilsome, prolonged and during which there was no turning to the right hand or to the left for sight-seeing or other personal gratification—visits to missions and various journeys undertaken by appointment of the Prudential Committee were, in every instance, entirely at my own charges. This statement includes no less the two voyages to Europe as delegate to missionary conferences. Much the same is true of other members of the committee.

Lengthened membership on the Prudential Committee has occasioned comment, but the explanation is not far to find. More than ten years ago, at the age of seventy, I made known a wish to decline re-election, a wish that has since been repeatedly announced. The only reason why that wish has not, before this, been carried into effect is that oral and written dissuaves have come from friends whose judgment is entitled to more regard than my own.

It is due to present associates in the committee and the secretariat that allusions be made to baseless criticisms which have appeared in print during the last seven years. Those officials, not myself, are now in mind. Persistent misrepresentation regarding some of them is responsible for a somewhat widespread misapprehension and for manifest injustice. It admits of no question that the policy and will of the board were plainly indicated regarding a line of action the observance of which thus became imperative upon servants of the board at the missionary rooms. Compliance therewith or resignation were the only honorable alternatives. Loyalty to the board on the part of men who have become the objects of detraction has been maintained, with only infrequent explanation or defense by those assailed. Few institutions are so rich in their constituency that they can afford to reward fidelity by cashing the faithful or by indirectly countenancing slanderous clamor which leads at length to a resignation of office. Calumny, which has not been spared, and betrayal of trust, which has virtually been urged, are not the usual channels of divine blessing.

As regards my own course at this time, I beg to say that no territorial extent of Meshech and no proximity of the tents of Kedar influence my decision respectfully to decline further service on the Prudential Committee. This decision results from other causes. My firm conviction is that the board and its annually appointed agents had previously

[Continued on page 554.]

8% Guaranteed or Full-Paid Stock. 8%

Assets consist of first mortgages on improved Iowa real estate amounting to \$623,221.00. Interest income exceeds \$5,500.00 monthly. No 8 per cent. investment in Iowa offers equal assurance of safety.

\$15,000.00 cash dividends paid July 15, by draft on Chemical National Bank, our New York depository. Send for our last report.

Iowa National Building & Loan Association,
DES MOINES, IOWA.



'LITTLE RED RIDING HOOD.'



'THE OWL.'



'TABBY' AND HER KITTENS.



'BOW-WOW' AND LITTLE BOW-WOW.



'I HAVE THE 'TABBY CAT' AND I'M VERY FOND OF THAT.'

In addition to the TABBY CAT AND KITTENS, which we are still making, we are bringing out something new for the little ones this year. The small

illustrations will show you what they are; so perfectly made that you would think they were alive. They are printed on cloth, life size, in colors, with directions for cutting out, sewing together and stuffing with cotton, using a piece of pasteboard to make them flat at the bottom. Any child that can sew can do it. For sale by your dry goods dealer. If he does not have them show him this advertisement and ask him to get you some. DO NOT SEND TO US AS WE HAVE NONE AT RETAIL.

Arnold Print Works, North Adams, Massachusetts.

All of these figures are patented under dates of July 5th and October 5th, 1892.



'PICKANINNY'



'BUNNY'

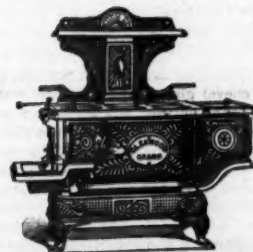


'JOCKO.'



'TATTERS.'

GLENWOOD RANGES AND HEATERS



FINEST IN THE WORLD.

TWO GOLD MEDALS.

Unique Patent Combination Bill Fold & Coin Purse

Separate places for coin, bills and car tickets, independent of each other; Flexibility; Lightness; No metal parts to get out of order, or wear the pocket. Ask your dealer for it or I will send sample at following prices:

No. 11 holds \$4.00 in silver, 10 notes & car tickets,	Morocco Calf Seal \$0.75 \$1.50 \$2.00
" 16 " \$5.00 " 20 " " "	.75 1.50 2.00
" 13x " \$2.00 " 12 " " "	.85 1.85 2.25
" 13x " \$10.00 " 20 " " "	1.00 2.00 2.50

JAS. S. TOPHAM (Sole Man'fr), 1231 Penn. Ave., Washington, D.C.

Send 4c. for catalogue. Please mention Congregationalist.



Patented,
January 30, 1892.



Patented,
January 30, 1892.

CHIPS FROM THE BOARD.

— Dr. Arthur T. Little read those letters of resignation in a way that made them doubly impressive.

— "Don't make the practical blunder of trying to save your consistency at the expense of saving souls."—C. M. Hyde.

— Dr. Hamlin still has the fire of a warrior in him as his resolutions on the necessity of protecting our missionaries in Turkey showed.

— "Do not be afraid to ask questions," was a prominent sign at the information bureau in the vestibule. No reference intended to the "supplementary" questions, we presume.

— "Appointed," was the single significant word that flashed over the wires to Mr. Noyes in Japan almost before the applause in Mechanics' Hall over the decision had died away.

— The wayfaring man though a fool—if such could be supposed in attendance on the meetings—could not miss the way to Mechanics' Hall, for it was dotted with black coats, silk hats and white ties.

— When Mr. Joseph Cook announced that Dr. Pentecost had said he would resign if Mr. Noyes should be appointed, Dr. Meredith replied, "He ought to resign, for he is now a Presbyterian minister in England." We say, Amen.

— Dr. Quint at the Boston Ministers' Meeting summed up in a sentence the feeling, not only of those present at Worcester but of the churches generally, when he said, "The world owes a vast debt to Dr. Storrs." Volumes could not say more.

— Small salaries and small children deprive many of the younger ministers' wives of attendance on our great denominational meetings. It was noticeable that around the hall stood a lonesome line of young divines who had come without their better halves.

— That was a gracious act of Dr. Magoun—if it was seriously intended—in making the motion, which was carried, that Hon. H. C. Robinson of Connecticut, as representing the conference of churches of that State, should present their remonstrance to the board.

— It is strange that at a religious gathering the little courtesies should be neglected, and yet there were cases where guests were so late in coming to their meals that their hostess was obliged to lose the next session while they, free from household cares, could return on time.

— After the respectful hearing of the petition from the Woman's Board, and after Dr. Baker's suggestion that when the women have something to tell they should tell it to the board and not go off by themselves, it is entertained by some as a reasonable hope that women may in some far-off day become, perhaps, corporate members.

— President Storrs gave a vivid description of the appearance of a colored man whom he heard in anti-slavery days. "He was like a midnight on legs," said Dr. Storrs. "He wore no white necktie and as he came forward with his head cast down the whites of his eyes did not show. So dark was he that a lady looking directly at him said 'Where is he?'"

— Rev. William E. Barton, the Oberlin boy, now of the Shawmut Church, Boston, who knew how the conservative young clergymen of the Interior felt, made his first appearance before a great assembly of Eastern Congregationalists and the most ultra-conservative must have admitted the force of his apt references to the missionary methods of apostolic days.

— When Joseph Cook so far forgot himself as to say to the audience that the resolutions he opposed had been "defended by rattleheaded rhetoric and applauded by rattleheaded rapture," it was evident that, for a brief moment at least, he was himself rattled. But when, after declaring that he had just come from a large caucus of conservatives, he announced, "I represent nobody," none joined more heartily than the conservatives in the prolonged applause which followed.

— Some interesting comparisons between last week's meeting and that in 1811 at Worcester have been made possible through investigation, by Rev. S. D. Hosmer, embodied in a paper read recently before the Ministers' Meeting at that city. The meeting in 1811 was the second annual session of the board, and yet no reference to it can be found in the local papers. Worcester was then a town of 2,500 inhabitants with two churches. One statement concerning a citizen, that his shop "dispensed to people

law, liquor or medicine with equal urbanity and respectability," shows comprehensively the status of society in those days. The place of meeting was at a boarding house where all the gentlemen were entertained. Here they did their business, but one open meeting was held, for Dr. John Nelson of Leicester in his reminiscences writes: "Of nothing have I a more distinct recollection than the impression I received at the second meeting of the board in Worcester; especially of the appearance of those truly great and venerable men in the Old South Church where they assembled, with some hundred or hundred and fifty other persons, to attend the only public service of the occasion." The address was by Mr. Nott on The Duty of Foreign Missions from our Lord's Command. The members of the board present numbered ten—all prominent men. Some had been in the Revolution, some aided in the founding of Andover Seminary, some were merchants. Two certainly, and perhaps all four of the young missionary candidates—Judson, Newell, Hall and Nott—were present.

OUR readers who have so much admired the unique advertisements, with their charming baby faces, which have from time to time appeared on our back page under the heading, "We are advertised by our loving friends," and the mothers of these "loving friends," who know so well the merit of Mellin's Food, will be pleased to know that it received the highest award for baby foods at the World's Columbian Exposition. The medal and diploma received by Mellin's Food are surely well-deserved awards.

New China and Glass

Elegant specimens just landed, adapted to wedding gifts, to wit:

Dresden China Lamps,
Rich Vienna Gilded and Cut Vases,
Rich Vienna Glass Hocks,
Rich Cut Crystal Glass Pieces,
Rich Cut Glass Table Services,
Vienna Sorbet Cups and Plates (in satin lined cases),
Jardinières (small sizes and largest),
Old Blue Faience Clocks,
Fitzhugh Salad Sets,
German Beer Tankards,
Paris Lamps and Shades, \$15 to \$110 each,
Limoges China Bureau Sets,
Rogers American Statuary,
English Parian Statuary, \$5 to \$50,
Handsome China Pitchers, \$2 to \$20 each (over 600 kinds),
Handsome China Chocolate Pots,
Old Blue Delft Pieces,
China Candelabra, \$15 to \$90 pair,
Worcester Royal Vases, \$5 to \$125 each,
Plant Pots and Pedestals, \$10 to \$150,
Rich Entree Plates (in morocco cases),
Dinner Services (ordinary grades to the richest decorations), in sets or parts of sets,
Course Sets, Fish, Entree, Salad, etc.
All prices marked in plain figures, and we are not undersold if we know it.

Jones, McDuffee & Stratton,
China, Glass and Lamps,
120 FRANKLIN ST.



W. L. DOUGLAS

\$3 SHOE For Gentlemen.

Best Calf Shoe in the World for the Price.
W. L. Douglas' name and price is stamped on the bottom before they leave the factory to protect you against high prices. Dealers who make the price on unstamped shoes to suit themselves, charge from \$4 to \$5 for shoes of the same quality as W. L. Douglas \$3.00 shoe. If you wish to get the best shoes in quality for your money it will pay you to examine W. L. Douglas Shoes when next in need. Sent by mail, Postage Free, when shoe dealers cannot supply you. Send for catalogue with full instructions how to order by mail.
W. L. DOUGLAS, Box 551, Brockton, Mass.

WE DID NOT INTEND

that your children should use our



STERLING SILVER INLAID SPOONS AND FORKS

as playthings. They are intended for the table, and will give you 25 years' service. Made only by

The Holmes & Edwards Silver Co., Bridgeport, Conn.

Jordan, Marsh & Co.



THIS
TAILOR-MADE COAT
IS
PERFECT FITTING
AND OF
MEDIUM WEIGHT.
\$12.50.

This coat is made of fine covert material and is very stylish.

EMERSON PIANOS
60,000 SOLD

43 YEARS BEFORE THE PUBLIC.	SWEET TONED. SOLD ON MERIT.
-----------------------------	-----------------------------

MODERATE PRICES, TERMS REASONABLE.
EVERY INSTRUMENT FULLY WARRANTED.
CATALOGUES FREE.
EMERSON PIANO CO.
116 BOYLSTON ST., BOSTON, MASS.
92 FIFTH AVE., NEW YORK.
218 WABASH AVE., CHICAGO, ILL.

THE IMPORTANT COMMITTEES.

The Fifteen To Which All Resolutions and Memorials Were Referred. Hon. Henry D. Hyde, Rev. A. H. Quint, D.D., Rev. Henry Fairbanks, Prof. G. F. Fisher, D.D., Hon. E. A. Stevens, Rev. C. R. Palmer, D.D., Hon. J. M. W. Hall, President C. F. Thwing, Hon. Chester Molcombe, ex-President S. C. Bartlett, D.D., John H. Washburn, Esq., Rev. James Brand, D.D., A. Lyman Williston, Esq., Rev. S. H. Virgin, D.D., Galen C. Moses, Esq.

Nominations. President E. D. Eaton, Hon. J. M. W. Hall, Dr. J. G. Vose, Dr. Michael Burnham, J. E. Brown.

Business. Hon. Nathaniel Shipman, J. H. Washburn, Dr. Smith Baker, T. J. Borden, Dr. Henry Hopkins.

To Nominate Officers. Dr. Arthur Little, Dr. G. L. Walker, W. H. Davis, Elijah Swift, President M. H. Buckham, Dr. J. E. Tuttle.

Home Department. Dr. Alexander McKenzie, Dr. E. R. Meredith, Samuel Holmes, E. H. Pitkin, President J. W. Strong, Dr. L. A. Hyde.

Place and Preacher. Dr. E. P. Goodwin, Dr. M. M. Dana, Dr. S. E. Herrick, Dr. Elijah Horr, Rev. T. E. Clapp, W. F. Day, A. W. Benedict.

RESOLUTIONS IN HONOR OF THE RETIRING OFFICERS.

Resolved, That, in view of the communications received from E. K. Alden, D.D., declining a reelection as a secretary of this board, and from A. C. Thompson, D.D., and Elbridge Torrey, Esq., declining reelection upon its Prudential Committee, this board desires, with thankfulness to God and gratitude to them, to place on record its affectionate recognition of the high Christian character, the conscientious fidelity, the unwavering zeal and the unflinching labors of these our brethren and the great indebtedness of the board and of all the missions under their care, and of all the churches in our communion, for their long and faithful services.

It thoroughly appreciates the earnestness with which for forty-four years, or half the lifetime of the board, Dr. Thompson has given mind and heart, experience and unpaid journeys and toils, to this work for the Master, his ample knowledge of missionary history and experience, his unsurpassed acquaintance with the missions of the board and the ripe wisdom thereby accruing through his advice and influence in their management.

The board fully recognizes the diligent labors of Dr. Alden in his seven years of service on the Prudential Committee and his seventeen more arduous years as home secretary, his thoroughgoing and conscientious devotion to the duties of his office as secretary, his cheerful endurance of its heavy burdens, his eloquent presentation of the cause he loves and his rare executive ability, which will make his place in this respect so difficult to fill.

The board is equally sensible of its great obligations to Mr. Torrey, who for seventeen years has so unwaveringly surrendered the time and attention taken from an active business life, bringing to the service the whole influence of an honored Christian layman, clearness of discernment, sagacity and counsel and great practical knowledge and financial wisdom, offering it all as a "loving service."

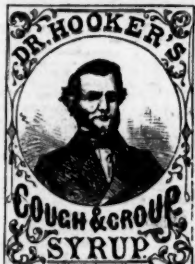
In losing the special labors of these beloved brethren, the board rejoices in that "blessed fellowship," in which they testify, with each other, their associates and the members of this board in the great work of the Lord, it rests assured of their unabated interest in them; and in parting from them it invokes upon them the divine blessing, and would say to each of them, in the Master's own words, reverently used, "Well done, good and faithful servants."

S. C. BARTLETT,
E. W. BLATCHFORD,
HENRY FAIRBANKS.

How this picture reminds us of the little round bottle in the old medicine-chest, and as we have seen it on the shelf in the country store.

50
YEARS

in the
Homes
and Stores
of
New England.



Such a record among the people and dealers speaks with no uncertain sound for the real worth of this well-known remedy.

For Croup it has been to the mother what the "life-boat" is to the shipwrecked sailor,—the first means of safety, and therefore always close at hand.

For Coughs and Colds it always brings relief in dispelling the disease and assisting to the normal healthy condition.

Contains no opium—Perfectly safe.
Price 35c. Sold by all Druggists.

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A Lame Back or a Pain in the side cured by using Dr. Hooker's Porous Plaster. By mail 5c. "The Best Plaster Made."

O SAY, can you see by the candle's dim light,
What so badly I need for to-morrow's house-cleaning?
I know if I have that, I'll get through by night!
Yes it's 'that GOLD
DUST POWDER'
You well know my
meaning!

With House-cleaning on hand.
There is nothing so handy as that great labor-saver

Gold Dust Washing Powder.

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The best results in Cooking can only be attained when Slade's Spices are used. Your Grocer will supply you if you insist upon having Slade's 1-4 lb. packages. Send 2-cent stamp for Congress Cook Book. Mention this paper.

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**RAYMOND'S
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EXCURSIONS**
ALL TRAVELING EXPENSES INCLUDED.

**A WINTER IN
CALIFORNIA**

Parties will leave Boston via Chicago and the Santa Fe Route November 16 and December 7 for PASADENA, LOS ANGELES, SAN DIEGO, RIVERSIDE, SANTA BARBARA, MONTEBEY, and other California points. Each trip will be made in a Special Train of magnificent Pullman Palace Vestibuled Sleeping and Dining Cars.

The tickets cover every expense of travel both ways, and give the holders entire freedom on the Pacific Coast. They provide for visits to all the leading California resorts.

The return tickets may be used on Any Regular Train until October, 1894, or with any one of Ten Returning Parties under Special Escort, with a Choice of Three Different Routes.

Hotel coupons supplied for long or short sojourns at the principal Pacific Coast resorts.

Additional California Excursions: January 9, 11 and 30, February 20 and 22, and March 8 and 13.
Excursions to Mexico: January 30, February 20 and March 13.

Send for descriptive book, mentioning whether California or Mexico tour is desired.

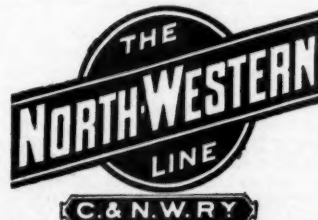
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WRITE FOR PARTICULARS.
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Opposite Grace Church, NEW YORK.

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WILLIAM TAYLOR.

LETTERS OF WITHDRAWAL

(Continued from page 551.)

gone to the verge of allowable hospitality toward speculations divisive and otherwise mischievous in their present influence and ominous in their drift. By those speculations the required fiber of evangelical faith and fidelity are inevitably relaxed, and so relaxed as to disqualify for that type of service which our Lord commits to the Congregational churches of this land.

With unwavering belief that the policy maintained by the board from the first has the sanction of our adored Master and final Judge, I remain,

Very sincerely yours, A. C. THOMPSON.

Worcester, Oct. 12, 1893.

AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS,
CONGREGATIONAL HOUSE
1 Somerset Street, Boston,
October 16, 1893.

To the Corporate Members, through the Committee on Officers; Gentlemen:

For twenty-four years it has been my honorable trust to be an official representative of the American Board at the missionary rooms in Boston, seven years as a member of the Prudential Committee and seventeen as one of the corresponding secretaries, having special charge of the home department. It has been a period of pleasant, and, I hope, useful service, and in its prosecution I have endeavored to conform faithfully to the instructions given by the board to the committee and to the executive officers.

There are, however, reasons, not calling for particular mention but in my own view decisive, which lead me now, at the completion of the present term of service to which I was elected, to withdraw my name as a candidate for re-election.

With thanks to the board and the churches, to the Prudential Committee and to my associate executive officers for the confidence which has been given me during these prolonged years, and with the prayer that the future of our beloved American Board may be even more honorable and successful than its honorable and successful past, I remain,

Respectfully and truly yours,
E. K. ALDEN.

To the President and Corporate Members of the American Board of Commissioners for Foreign Missions; Fathers and Brethren:

I am profoundly grateful to God that He has permitted me to give seventeen of the best years of my life to the service of the American Board as a member of its Prudential Committee. I shall ever rejoice to remember that I was so long associated in service with Rufus Anderson and Selah B. Treat, John O. Means and Isaac Worcester, with Alpheus Hardy and Abner Kingman, Ezra Farnsworth, Russell Bradford and Edward S. Atwood, of the noble company who have passed on to their rest and their reward and, also, with equally noble and devoted men who still survive.

It has been a loving service; it has been a blessed fellowship. I have realized in my own experience the truth that it is a law of the kingdom of God that every true servant shall receive far more than he can possibly give. The last few years have been trying years. The stress and strain have been great, at times it seemed almost too great to be borne, nor has it grown less as the years have passed. But it has been borne with cheerfulness, because of the conviction that I was engaged in the work to which God had called me and in the place where He had put me. I have sought to be true to the trust which He had committed to me, content to serve at whatever cost, until He should make it clear that my work in connection with the board was done. I am convinced that that time has now come and that, in the words of the president in his recent letter, I "can honorably retire and leave my place to another." This I now do for reasons too obvious to require statement. I thank the board for electing me for seventeen successive years to this honorable and responsible position, but I must respectfully decline further service.

Sincerely yours, ELBRIDGE TORREY.

Worcester, Oct. 12, 1893.

For Brain and Nerve Food Use Horsford's Acid Phosphate.

Dr. O. WORTHLY, Lancaster, N. H., says: "I have used it in cases requiring brain and nerve food as a result of overwork, attended with exhaustion and loss of strength, with impaired digestion, with good results."

THE HORROR OF IT.

Only Those Who Have Experienced It Know.

A Thrilling Story Most Plainly And Graphically Told.

Did You Ever Read Anything of Greater Interest?

The following communication from Mrs. Minnie Miller, who resides at 5 Guthrie Street, Fort Wayne, Ind., explains itself:

"For many years I was troubled with indigestion and constipation. Three years ago I became so weak and nervous that I was a complete physical wreck. I had dizzy spells, palpitation of the heart and numbness of my hands and feet.

"These attacks came often and each time worse. My life was a burden to me and a trouble and worry to all my friends. I expected to die. At times I thought I should lose my mind. My stomach was in such a condition that I could eat nothing but a very little of the lightest kind of food. Sleep was impossible. Every little noise would startle me and I would feel faint.

"No one can imagine the agony I suffered but those who are afflicted with nervousness. I cannot describe the feeling in half its horrors.

"At last I saw Dr. Greene's Nervura blood and nerve remedy advertised and read the testimonials of cure of some of those who had been afflicted as I was, so I thought I would try it.



MRS. MINNIE MILLER

Wonderful to relate the first bottle helped me so much that I had faith in it. I took two more bottles and O! I feel so much better. I can sleep soundly and the nervous feeling has almost left me. I can eat with a good appetite and have gained seven pounds.

"My friends say that I am looking so much better and I know that I am feeling as they say I look. I tell everybody that the Nervura has done it. I cannot say enough for it and I praise the Lord and thank this wonderful medicine for giving me relief.

"I am only too glad to recommend Dr. Greene's Nervura blood and nerve remedy to any one afflicted as I was and I hope this testimonial will be the means of inducing many to use this marvelous remedy."

If you are a sufferer do not fail to get this medicine immediately from your druggist. It costs but \$1, and it is purely vegetable and harmless. Owing to its great strengthening and invigorating powers it is the best medicine possible to take. It is the prescription and discovery of Dr. Greene of 34 Temple Place, Boston, Mass., the most successful specialist in the cure of nervous and chronic diseases, and the doctor can be consulted free, personally or by letter.

IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in the Congregationalist.

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CHURCH CARPETS.



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THOMAS W. SILLOWAY, Church Architect, 10 Park Square, Room 8, Opposite Providence R. R. Station, Boston. Mr. Silloway's long practice in remodeling churches enables him to save and utilize all the valuable parts of an edifice, and for a comparatively small outlay produce a building preferable in most respects to a new one of much greater cost. He proposes to confine this work as a Specialty, and tenders his services to committees who would practice economy, and where the means are limited. A visit to the premises will be made, and an opinion and advice given on receipt of a request as to do.

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CHURCH Pews, with folding & stationary seat. ASSEMBLY CHAIRS, SETTEES, ETC. PULPIT FURNITURE, COMMUNION TABLES.

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Can refer to over 1,000 churches. Send for samples and prices.

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The Great CHURCH LIGHT

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Successors to WM. BLAKE & CO. Manufacture bells of every description, single or chimed, of Copper and Tin. Address: BLAKE BELL CO., Boston, Mass.



BUCKEYE BELL FOUNDRY THE YARDEN & TIFT CO., Best Import Copper Cincinnati, Ohio, U.S.A. Also 12 Lake St. CHURCH BELLS, PEALS AND CHIMES. Best Work & Satisfaction Guaranteed. Price, Terms, etc., Free.

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AYER'S SARSAPARILLA

the Superior
Blood-Purifier
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Cures others,

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Worry tells, sadly, on
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beauty.

Beecham's Pills

(Worth
a Guinea
a Box.)

(Tasteless)

fortify the nerves and
will help to banish
many an anxiety.

Price 25 cents.



\$25 to \$50 per week,
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Ladies or
Gentlemen, using or selling
"Old Reliable Plaster." Only
practical way to replace rusty and
worn knives, forks, spoons, etc.;
quickly done by dipping in melted
metal. No experience, polishing
or machinery. Thick plate at one
operation; lasts 5 to 10 years; fine
finish when taken from the plaster.
Every family has plating to do.
Plaster sells readily. Profits large.
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Will \$500 Help You Out?

If so, you
can have
it! We
offer you the Sole Agency for an article that is
Wanted in Every Home and Indispensable
in Every Office, something that **SELLS AT
SIGHT**. Other articles sell rapidly at **Double
the Price**, though not answering the purpose
half so well. You can make from **\$500 to \$700**
in three months, introducing it, after which it will
bring a **Steady, Liberal Income**, if properly at-
tended to. Ladies do as well as men in town or coun-
try. Don't Miss this Chance. Write at once to
J. W. JONES, Manager, Springfield, Ohio.

**WIFE SAYS SHE CANNOT SEE HOW
YOU DO IT FOR THE MONEY.**
\$12 Sewing Machine; perfect working, reliable,
fully finished, adapted to light and heavy work,
with a complete set of this latest improved attachment.
FREE. Each machine is guaranteed for 5 years. Buy
direct from our factory, and save dealers' and agents'
profits. Send for FREE CATALOGUE. Mention page 1.
OXFORD MFG. CO., Dept. X 22, CHICAGO, ILL.

OBERLIN'S NEW YEAR.

The college year opened Sept. 20. Some familiar faces were missing among the faculty. Prof. George H. White, for seventeen years principal of the academy, died in July. He was a teacher of rare power and under his management the academy grew to be one of the largest and most thoroughly equipped preparatory schools in the country. Professors Hall and King are away on leave of absence, the former doing work in Johns Hopkins, the latter in Berlin.

The faculty is strengthened by a number of additions. Prof. Albert T. Swing of the class of '74, after three years of study in Germany, is vigorously taking up the work in church history in the theological seminary. Professor Kelsey begins his work in botany. Professor Cabeen comes from Berlin to the chair of German and Professor Wightman from the University of Nebraska to the French chair. Professor Martin, who has been spending the year in Germany and Greece and who brings back a valuable store of archaeological material, was transferred during his absence to the chair of Greek, made vacant by Professor Frost accepting the presidency of Berea College.

Prof. J. F. Peck, after several years of efficient service as assistant principal of the academy, takes the place made vacant by Professor White's death. Professor Metcalf, who has been in charge of the English department in the seminary for three years, has gone to Berlin to study, and Professor Miskovsky has returned from Bohemia to assume the direction of the Slavic department.

The attendance in some departments is a little smaller than that of last year, which was the largest in the history of the institution. The decrease is not as great as might have been expected, for many students are dependent to a greater or less extent upon their own resources and to them "financial stringency" means the postponement of farther study for a year. The attendance of classical students in the seminary is somewhat larger than last year.

About \$5,000 have recently been pledged to the library fund for the use of the modern language departments and the college has secured the William D. Henkel library, which is specially rich in mathematics and English.

It is hoped that the year will be one of unusual religious interest. The College Christian Endeavor Society is larger than last year and the Y. M. C. A. is efficiently organized. Evangelist A. T. Reed has been holding a series of meetings during the summer, intended primarily to reach a large force of men who have been at work laying sewers in the village. The meetings resulted in a number of conversions and have so affected the community as to arouse an expectation of large results yet to follow.

E. I. B.

A good child is usually healthy, and both conditions are developed by use of proper food. The Gail Borden Eagle Brand Condensed Milk is best infant's food; so easily prepared that improper feeding is inexcusable. Grocers and Druggists.

It is very difficult

to convince
children that
a medicine is
"nice to take"
—this trouble
is not experi-
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ministering



Scott's Emulsion

of Cod Liver Oil. It is
almost as palatable as milk.
No preparation so rapidly
builds up good flesh,
strength and nerve force.
Mothers the world over rely
upon it in all wasting diseases
that children are heir to.

Prepared by Scott & Bowne, N. Y. All druggists.

What Can Cuticura Do

Everything that is cleansing, purifying, and beau-
tifying for the Skin, Scalp, and Hair of Infants and
Children, the CUTICURA
Remedies will do. They
speedily cure itching
and burning eczemas,
and other painful and
disfiguring skin and
scalp diseases, cleanse
the scalp of scaly hu-
mors, and restore the
hair. Absolutely pure,
agreeable, and un-
failing, it is the best skin purifier
and beautifier in the world. Parents, think of this,
save your children years of mental as well as phys-
ical suffering by reason of personal disfigurement
added to bodily torture. Cures made in childhood
are speedy, permanent, and economical. Sold every-
where. POTTER DRUG AND CHEM. CORP., Boston.
See "All about Skin, Scalp, and Hair" free.

BABY'S Skin and Scalp purified and beautified
by CUTICURA SOAP. Absolutely pure.



ACHING SIDES AND BACK,
Hip, Kidney, and Uterine Pains and
Weaknesses relieved in one minute
by the Cuticura Anti-Pain Plaster,
the first and only pain-killing plaster.

Face blemishes are unnatural. A smooth
skin, free from pimples or oiliness, is a charm.

Comfort Powder

is a marvelous skin healer. It positively cures

Eczema, Itching,
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It ensures a Clear Complexion.

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A chimney ought not to break any more than a tumbler. A tumbler breaks when it tumbles.

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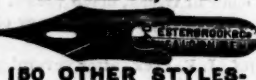
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The Old Reliable Standard Pen, No. 048.
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new subscriber) and a Copy of the Bible, for

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Type—a special size, very distinct, larger than Nonpareil, clear as Minion.

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Binding—best French seal, divinity circuit, round corners, leather lined, silk sewed, red under gold edges.

The Helps—entirely new and unusually full and complete, edited by the most eminent American and British scholars, supplemented by elaborate indexes, concordance, harmony, gazetteer, chronological tables, &c., and by many new maps.

This Bible is made for us by the International Bible Agency of Glasgow and New York. It is not sold to the trade; if it were the list price would be \$4.00—a lower figure than heretofore quoted by any publisher for a book of this grade. It possesses exactly the characteristics which Bible students and Bible lovers wish combined in the Bible which they purchase for the use of a lifetime. Compact in form, moderate in size, large, clear type, the best "Helps," beautiful and substantial binding. We unhesitatingly recommend the book as

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The Congregationalist was established in 1816 and has long been recognized as the national representative of the denomination. It is popular rather than technical. It is a religious paper perfectly adapted to the needs of the whole family circle. It has not a dull page. It does not use padding; every line is valuable and worth reading. Illustrations of high grade are frequently introduced. The new form (magazine page) gives universal satisfaction. Liberal plans for the future will insure in 1894 a better paper than ever. Subscription price, if paid in advance, \$3.00.

Send your renewal and a new name with \$6 } and receive { two subscriptions and The Ideal Teacher's Bible.

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